The Relief Society Magazine

NOVEMBER 194
VOL. 29 NO.
LESSONS FOR FEBRUAR

ROUGH LOVE SERVE ONE ANOTH

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First Relief Society Meeting, Nauvoo, March 17, 1842

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This pottery plate, 10½ inches in diameter, depicts the first Relief Society meeting he in Nauvoo, March 17, 1842. Brown is the predominating color of the design on this beautifi ivory plate, with costumes in a variety of colors. The plate is bordered with gold-color wheat heads. The inscription on the back gives information as to the organization, scop and purposes of Relief Society. Price $1.50, postpaid.

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All articles listed above are obtainable only from

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The Cover

"Benevolence"

THE cover for this issue of the "Magazine" is a reproduction of the third of four plaques designed by Avard Fairbanks for the base of the proposed Relief Society centennial memorial campanile to be erected on Temple Square, Salt Lake City. The four plaques, "Pioneering," "Education," "Benevolence," and the inscription panel, "Relief Society Centennial Memorial," appearing consecutively on the September, October, November, and December covers of the "Magazine," are all reproduced in the same colors, gold and black, to allow for mounting. Separate prints in panel form will be available in December at twenty-five cents a panel.

"Benevolence," the title of the plaque shown this month, is full of import, comprehending such virtues as good will, generosity, true charity or love, blessedness, and the desire to promote happiness. It encompasses the true Christian feeling of peoples toward each other.

The star is the symbol of Christ's birth, his life and ministry, and his resurrection. Furthermore, it is the symbol of the heavenly glory brought to earth.

The central figure represents the spirit of Relief Society. With arms outstretched to all who need, Relief Society is all embracing and all helpful.

The figure representing motherhood symbolizes the giver of life. It expresses the confidence inspired by a sense that Relief Society is ever present; it also conveys the feeling of security which the Society gives to mothers in the rearing of their children.

The boy looking toward the central figure, the spirit of Relief Society, sees it as the embodiment of the ideals which the star behind it represents.

At the right is shown the figure of an aged woman relying upon the arm of a stronger sister, who not only supports her spiritually but stands ready to supply the material needs—food and raiment.

In the backgrund is seen grain, gathered by Relief Society against a day of famine.

The sub-title of the plaque, "Through Love Serve One Another," suggests the true meaning of charity. This is the spirit which animates all Relief Society endeavors.

The whole panel is a portrayal of physical, mental, and spiritual uplift.

Cover arrangements are by Evan Jensen.

The Relief Society Magazine

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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RELIEF SOCIETY MAGAZINE

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VOL. 29 NOVEMBER, 1942 NO. 1

Contents

SPECIAL FEATURES

The Cover—"Benevolence" ..... Back of Content
Birthday, President Heber J. Grant ..... Vesta P. Crawford Back of Frontispiece
President Heber J. Grant ..... Frontispiece
The 113th Semi-annual Conference of Church ..... Elder John A. Widtsoe 7
Joseph F. Smith—Patriarch to the Church ..... Elder Richard L. Evans 7
Give Thanks ..... Alice Morrey Bailey 7
"Shall the Youth of Zion Falter?" ..... Judge Rulon W. Clark 7
In Retrospect—Chapter XI ..... President Amy Brown Lyman 7
Mental Health Through Recreation ..... Mark K. Allen 7

FICTION

Christmas at Aunt Sally's ..... Jeanette McKay Morrell 7

GENERAL FEATURES

Editorial—President Heber J. Grant 7
Notes to the Field 7
Red Cross Classes 7
Booklet, "Monthly Allowances For Dependents of Soldiers" 7
Salvaging Food Cans and Cloth Scraps 7
Volume II of "Utah Sings" 7
Urgent Call for Nurses ..... Marcia K. Howells 7
Notes from the Field ..... Vera White Pohlman, General Secretary-Treasurer 7

LESSONS

Theology and Testimony—The Holy Bible 7
Visiting Teachers—Obedience to Civil Law as an Expression of Faith 8
Work-and-Business—Conserve Heat and Light 8
Literature—Prose Types in the Bible 8
Social Science—Constitution of the United States 8
General Presidents of Relief Society—Bathsheba W. Bigler Smith 8

POETRY

Birthday, President Heber J. Grant ..... Vesta P. Crawford Back of Frontispiece
Overtones ..... Dott J. Sartori 7
Mothers' Prayer ..... Dorothy Clapp Robinson 7

PUBLISHED MONTHLY BY THE GENERAL BOARD OF RELIEF SOCIETY

Editorial and Business Offices: 28 Bishop's Building, Salt Lake City, Utah, Phone 3-2741, Ex. 2
Subscription Price: $1.00 a year; foreign, $1.00 a year; payable in advance. Single copy, 1
The Magazine is not sent after subscription expires. Renew promptly so that no copies will missed. Report change of address at once, giving both old and new address.
Entered as second-class matter February 18, 1914, at the Post Office, Salt Lake City, Utah, und the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for section 1103, Act of October 8, 1917, authorized June 29, 1918. Stamps should accompany man scripts for their return.

Magazine Circulation 55,500

Birthday

For President Heber J. Grant

"Dream, O youth, dream nobly and manfully, and your dreams shall be your prophets."[1]

Oh let his autumn day be beautiful
With sunlight on his native hills
And symphony of fields in burnished glow;
Let all his homeland valleys bring
A rich fulfillment of his early dream
And deep content for him to know;

Still let the height of temple spires tell
The splendor of the work he loves,
And when he sees their pattern in the dawn
Let him recall the days and years
When his devotion to the Prophet's plan
Gave men a dream to build upon.

And let him know the words we all would speak
If we could hold the seasons back;
Still let us cherish all his life conveys—
The steadfast courage and the faith,
The breadth of wisdom and of sympathy
That mark his span of lengthened days.

And all our prayers shall stand beside
His autumn and his eventide.

—Vesta P. Crawford

[1]This quotation by Lord Bulwer-Lytton is frequently used by President Grant.

guiding youth was given special emphasis. Father and mother, under the law of the Lord, must instill the Gospel spirit into the hearts of the members of the family. They must impress upon their children that no man or nation can survive happily unless every labor be done in obedience to spiritual concepts. Our responsibility for our boys and girls, divinely placed upon parents, can not be ignored if we are to please the Lord.

PRESIDENT J. Reuben Clark, Jr., explained, impressively, the essential meaning of the United Order, and its relationship to the Welfare Plan, a subject of utmost importance in this time of dangerous political and economic theories. He made it clear that the United Order bears no relationship to socialism or communism, as commonly understood, for the principle of private ownership is basic in the operation of the economic system revealed to the Prophet Joseph Smith. "Perhaps . . . when the Welfare Plan gets thoroughly into operation . . . we shall not be so very far from carrying out the great fundamentals of the United Order." President Clark also discussed the Constitution of the United States as affecting the land of Zion—North and South America. He pointed out that the Constitutions of the American republics contain the basic principles of freedom found in the Constitution of the United States, and that, without these principles, dictatorship, tyranny, and slavery are likely to arise.

President David O. McKay delivered Sunday morning the address for the Church of the Air. It was an eloquent discussion of today's problems and their cure. Men have fo gotten God. Therefore, we have th world's present "mad orgy of death He called upon the peoples of th world to return to the things permanent value—they which are s forth in the simple Gospel of Jes Christ. The Lord Jesus and His do trine are man's guiding light. Jes is ever the light that shines in dar ness.

The message of the First Pre dency, delivered at the first sessio of the conference, was as a voice love and authority to all the worl It began with a blessing for all me and continued with a fervent tes mony of the truth of the latter-d work. Then, in powerful words set forth the evils of breaking t Word of Wisdom and called esp cial attention to the cruel effects the use of alcoholic beverages. Obe ence to this divine law of health necessary in this day when ma every power, undiminished, is nee ed. The message then gave consi eration to the moral conditions the day; explained the fearful effe of violating the law of chastity; a called upon the Latter-day Saints live the clean life. The sanctity parenthood, and the attendant ob gations, were brought to the att tion of the people. "Motherho is near to divinity." The Chur was called upon to stand as a u against evil and for righteousne There were in the message words love and good cheer to our men the armed service everywhere. "T Church is and must be against wa and it believes that "internatio disputes can and should be settl by peaceful means." The mess closed, after an expression of gr

ude for the devotion of the great ody of the Church, with a glorious rayer:

Our Heavenly Father:

In deep humility we Thy people, Israel f today, come to Thy throne pleading for hy grace and Thy mercy. Forgive what hou hast seen amiss in us, overlook our aywardness, keep not in mind our light-indedness and our forgetfulness of our ebt to Thee for all we have and are, but old in memory our desire to serve Thee nd to keep Thy commandments, and in-rease these to us from day to day. Let othing be betwixt us and Thee at this hour. nd standing thus, our Heavenly Father, e beseech Thee speedily to work out Thy urposes in the earth. Bring quickly to ose against whom Thy righteous anger as gone forth because of their iniquity, a ense of their sins and great guilt, and plant their hearts a will to repent and hereafter walk in Thy paths, guided only by Thy ommandments, that, Thy purposes ac-omplished, peace, Thy peace and the eace of man, may return to bless the earth.

Stay the hands, O Father, of the De-royer. Let him not further curse the orld with the slaughter of Thy children, or pour out upon them a fuller measure f the sore afflictions of famine, plague, nd pestilence. We know what Thou hast ecreed against a sinning world, but we umbly bow at Thy throne and with our hole hearts we pray Thee that, as seemeth Thee well, in Thy infinite knowledge nd wisdom, Thou wilt abate Thy right-ous indignation, take away from the full easure of Thy punishments, hasten the rrying out of Thy purposes, shorten these ays of world tribulation.

We know how we, Thy children, have red, we know how we have failed to live ie lives Thou has marked out for us, but this time, O Father, we humbly pray iat Thou wilt close Thine eyes to our mis-oings and recall not our frailties, nor with-old forgiveness for our transgressions, but ant us this, our prayer for the speedy lfilment of Thy purposes, that peace may me, that the cries of a wailing world may o longer afflict Thine ears, and that Thy eople may again go forward in their work spreading Thy gospel and bringing sal-ation to the honest in heart.

Bless the needy, the sick, the world over; make easy the pains of the innocent and righteous ones who have been torn by war; comfort the mothers, the widows, the fatherless. Be merciful to all who suffer in mind or body or spirit.

For thy boundless mercies to us we are humbly grateful. Lead us day by day so to live as to be more worthy of Thy manifold blessings without which we should perish.

Grant us these blessings, O Father, for we ask them humbly in the name of Thy Son, Jesus Christ. Amen.

AT the last session of the conference, Sunday afternoon, the sacrament was administered to the thousands who crowded the Tabernacle. The general authorities, assisted by presidents of high priest quorums, broke the bread and served the water, blessed by President Rudger Clawson and Apostle George Albert Smith. The ward bishops of the Church passed the bread and water to the assembled multitude. It was a solemn and beautiful ordinance and occasion.

After the administration of the sacrament, testimonies were borne. Through the courtesy of radio station KSL, every person bearing his testimony was enabled to speak into a microphone, so that every word was heard distinctly by all present. The first to bear his testimony was President Heber J. Grant. His loving, forceful words pierced every heart. His mother had been sealed for eternity to Joseph Smith, the Prophet, therefore he was a son of the Prophet. In a spiritual experience it was revealed to him that he was called to the apostleship because of the request of Joseph Smith, to whom he belongs for eternity, and of J. M. Grant, his earthly father. This

(*Continued on page 818*)

Joseph F. Smith

PATRIARCH TO THE CHURCH

Elder Richard L. Evans

Of the First Council of the Seventy

TO receive the sustaining vote of the membership of this Church is a sobering experience. In all of its far-reaching implications it is at once an overawing responsibility, and a source of strength that carries men through situations far beyond their unaided ability.

On Saturday morning, October 3, 1942, at the opening session of the 113th semi-annual conference, another man was sustained in high office in this Church—Joseph F. Smith, Patriarch to the Church—and responded with a testimony such as one would expect from a great grandson of Hyrum Smith, the martyr, brother and companion in life and in death of Joseph Smith the Prophet.

Joseph F. Smith, sixth Patriarch to the Church, is best known perhaps as Professor Joseph F. Smith, head of the Department of Speech at the University of Utah. For purposes of convenience only, he is sometimes listed as Joseph Fielding Smith III, to distinguish him from his uncle, Joseph Fielding Smith of the Council of the Twelve.

The new Patriarch has many rich gifts, both of mind and of spirit, and of personality. His call comes to him at the age of forty-three, and his appointment fills a vacancy that has existed for more than ten years—since the death of Hyrum G. Smith in 1932. He has an acquaintance with many peoples, many countries, and many customs in this land and in Europe and the islands of the Pacific. As the son of Apostle Hyrum M. Smith and Ida Elizabet Bowman, he lived in Europe durin his father's presidency of the Eur pean Mission. The schools of bo England and America have contri uted richly to his academic bac ground, and his service as a missio ary in Hawaii gave him yet broad experience in yet another part of t world.

Joseph F. Smith is also a since and entertaining host in his hom where his three daughters and tw sons are growing up with a love truth and an example of faith—an in all of these things his able an lovely wife is an equal sharer—ideals, in activities, in devotion to good things, in able managemen and in undeviating integrity. Si ter Smith was the former Ruth Pi gree whom he married in 1929. Si is a member of the general boa of the Primary Association, and h mother, Pauline Taggert Pingree, a member of the Relief Society ge eral board.

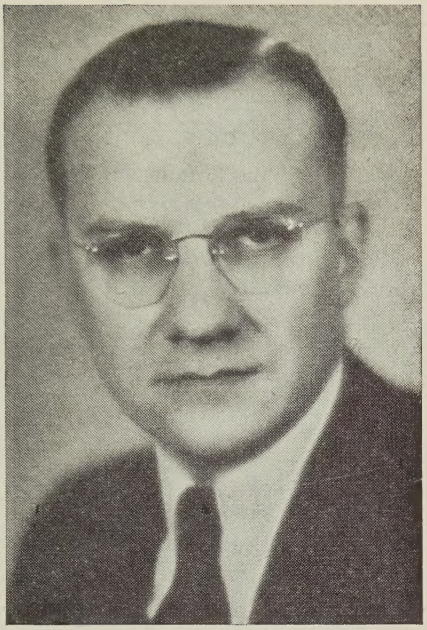
Many of the major universities America have opened their doors Joseph F. Smith, both as a stude and as a teacher. He received H Bachelor of Arts degree from t University of Utah in 1924, whe his abilities in speech and dramati were encouraged by Dr. Maud M Babcock, whose interest in him w a guiding factor in those earlier yea A certificate of phonetics from t University of London followed a ye later, and then came the succee ing year his M.A. degree at the U

versity of Illinois. He has been both student and teacher at the University of Wisconsin. He has taught two summer sessions at the University of Minnesota, and one summer at the University of Iowa, and one summer at the University of California at Berkeley, and two years and five summer sessions at the University of Wisconsin; for the past seven years he has also taught during the summer sessions in the Banff School of Fine Arts, a subsidiary of the University of Alberta.

His friends in his profession, which he now gives up in response to Church call, are numbered among the highly accredited, and he holds membership in several societies, fraternities, and professional organizations including the National Sociology Fraternity; Theta Alpha Phi, the National Dramatic Fraternity; National Forensic Fraternity; Sigma Phi Sigma; and Phi Kappa Phi.

The new Patriarch's Church service has been consistent and varied, as a missionary, as a former member of the Granite Stake Sunday School board, as a teacher of various quorums and classes, and, since 1929, as a member of the general board of the Young Men's Mutual Improvement Association.

Born in Salt Lake City, January 30, 1899, and orphaned since 1918 by the tragic death of both father and mother within a few months of each other, he has come through many of the reverses and vicissitudes of



JOSEPH F. SMITH

life with growing faith and purpose and demonstrated ability. His ministry, one of blessing, will bless the membership of the Church wherever he goes. His many gifts and his unquestioned faith will sustain and enrich the lives of those among whom his calling and official responsibilities will take him. Joseph F. Smith, Patriarch to the Church, is a man of courage and integrity, and will serve his generation well, in accordance with the highest ideals and purposes that the Lord has made known to man.

Give Thanks

Alice Morrey Bailey

Not alone give thanks for heaped-up apple bins,
Spice-laden air and heavy tables spread; for wealth,
Nor yet for new things—lighting, comfort, thrills
and speed;
But for things as old as life—for love, for health,
Relationship to humans; creatures, trees; for time;
For beauty, color, sound—paths to infinity;
For joy, the right to choose; birth, life, and even
Death—each thing a kinship with Divinity.

FOR the right to choose particularly give thanks, and for the traditional freedoms upon which a full life is based. It makes little difference whose life we may discuss, in what country he may live or the form of government of that country, the desire for freedom to choose, to pattern our life, to live in harmony, in helpful relationship one with another is innate in man and has been through the ages.

Unfortunately there have been periods in history when the world lived in spiritual darkness, when the written word, the inspired brush, the creators of masterpieces were stilled by universal confusion, but following each such period a renaissance brought about a re-awakening of creativeness; and it is not too much to say that a thankfulness was the primary influence.

To give thanks, to express appreciation for much or little is a divine attribute. A consciousness of a debt of gratitude to a supreme Deity, to some greater force than man's, has been manifest in man since the earliest recorded history. Festivals have had a religious significance in pagan as well as Christian civilization—and no festivals have been more universally observed than those having to do with a full larder. Thanksgiving is not as youn as 1621, nor has it been confined t the New World; its origin was no with the handful of Pilgrims wh gave thanks solemnly and austerel to Almighty God for deliveranc from the Indians and for a harve that would tide them over until an other spring.

The festival of plenty had bee joyfully celebrated many centuri before, and by races nowise our an cestors. An abundant harvest shoul be cause for joy, for rejoicing, an should be celebrated even as it now with sports, great gathering and appropriate programs. It shoul be a day of contemplation, a tim for an accounting of blessings b cause man has been guided to control of the seasons, to rotate crops, to scientific husbandry— which in themselves are abundan reasons for giving thanks.

To till the rich valley of the Nil with a forked stick as the Fellahee does, to tend a terraced, hill-side ric crop as the Oriental does, are tw instances of farming techniqu which have not changed since th most ancient of times. One ca visualize the olive crop being ha vested in the Holy Land as it wa in Jesus' time, the date crop bein gathered in Asia Minor as it was i

the time of Caesar, the herds of the East being tended as they were in the time of the prophets—yet all these people had thanksgiving festivals, and they still have them in gratitude for bodily sustenance.

HOW grateful we should be for our understanding of thanksgiving, for human relationships that make for brotherhood, for a scheme of life that includes the stranger within our gates and the unknown who may be benefited by our contribution to his well-being, however far removed from him we may be.

Not all people have their sense of gratitude developed to the same degree, nor do all people think in terms beyond their own sphere. Not all people can forget their personal aims; but in the mass, man must and will recognize those whose toil has made a contribution to his comfort.

We may care little for the Indian and his llama in the Andean heights; we may not appreciate the primitive savage who brings a ball of latex to the trader in South America, nor his brother who brings raw medicines out of the impassable jungle, but each has his festivals of thanksgiving, and each has made an essential contribution to our well-being. Surely there is no land nor people who have not just cause for feelings of gratitude.

That man is poor indeed who does not strive to see a world picture in what he eats, wears, or uses in his daily life.

To trace origins, to know sources is a fascinating study. Our children should be taught that much of the leather for their shoes is produced by people other than their own; that much of their clothing comes from a foreign country. Mothers should be interested in knowing the source of the skins from which their gloves are made.

One might continue endlessly an interesting tale of man's dependence upon man, and upon a scheme of distribution which has not changed since prehistoric man traded sheep and goats with his neighbor for grain; when weights and values, even currency, were instituted; when friendships were made because one's neighbor contributed a necessity and in making that contribution overcame any possible differences that might have arisen.

Let us be thankful that to give thanks in daily deed, or even en-masse on a day of festival, is among the oldest of man's customs; and may we individually recognize that to be grateful is a divine attribute.

Overtones

Dott J. Sartori

Little words are quite enough
To carry the overflow
That is brimming from a heart,
Which you already know;

Quiet words that hardly sound
Above unspoken things,
For words are only overtones
Of songs that my love sings.

"Shall the Youth of Zion Falter"

Rulon W. Clark

Judge of the Juvenile Court, Salt Lake City, Utah

"Shall the youth of Zion falter,
In defending truth and right?
While the enemy assaileth,
Shall we shrink, or shun the fight?"

WE HAVE sung this good old Mormon hymn for years, hoping, praying, and working to the end that the youth of Zion shall not falter in the maintenance of the high standards of the Church. Now, more than ever, we are concerned with the welfare of our young people. The rapidly changing social and economic conditions, the great war, the influx of population, and the opportunities both for good and for bad, greatly concern us. Can your youth withstand the temptations, take advantage of the opportunities afforded them, and emerge victoriously to carry on the responsibilities which await them?

Delinquency seems to be greatly increased in all sections of the country since the outbreak of the war. Miss Marjorie Fry, former chairman of a Juvenile Court in London and a visitor at the National Probation Association Convention at New Orleans, Louisiana, last spring, told of the increase of delinquency among the young people of England since the outbreak of the war. Judge Coombe, of the Juvenile Court in Adelaide, Australia, in his yearly report says, "In common with other parts of the British Empire we note with regret that the number of offenses (not including traffic breaches) has again risen—this time from 709 to 770. Recent reports from England and Canada (with which I find myself in agreement) ascribe this rise to war conditions including relaxation in family authority and a spirit of adventure and restlessness in the air." Reports from courts in the United States show a marked increase in delinquency, and our own records show that the referrals to our Juvenile Court jumped to 906 cases during the first six months in 1942 from 478 cases during the same period in 1941 and 602 cases in 1940.

Many of our older boys, ages 16 and 17 years, who have caused the most frequent referrals to the Court are now employed or enlisted in the armed forces, and there has been a noticeable decrease in such referrals. Work has also been available for many of our older girls, but there seems to have been no noticeable increase of their cases to the Court. In fact, there have been recently several older girls referred on serious offenses, and these are presenting some of our most serious problems. Sex offenses, venereal infection, and ungovernableness have been far too prevalent. Complaints are being made that many of our young girls are seen out late at night on the streets, in the parks, and in beer parlors. Because of this, it has been suggested that a law be passed prohibiting unmarried girls under 18 years of age from being on

streets or in public places between the hours of 12 midnight and 5 a.m. unless properly chaperoned or on proper business. The City Law Department is now considering the legal aspects of such a law.

Even if such a law is passed, it does not solve our problem. The enforcement of it cannot cure the evil, and it can only be enforced as the people demand it. We have long since learned that we cannot "legislate morals." The enforcement of such laws only assists in the maintenance of the standards of morals established by the people themselves. The police and peace officers of the city, county, and state are doing the best they can to see that our laws are enforced. They are trying to correct an undesirable condition which we, as a people, have permitted to exist. If our boys and girls are running the streets at night, visiting unwholesome places, or doing things they should not, we should face the issue squarely and ask ourselves, as parents and guardians, why we permit these conditions to be. Why are not our children at home and in bed at a reasonable hour at night, and why are we not providing wholesome entertainment and recreation for them in desirable places?

It is true that some of our older children get beyond our control and refuse to comply with our requests. This may be due to our failure or inability to properly train them in obedience and in adherence to correct principles. If this is the case, then it may be necessary for the court to remove the delinquent child from the custody of his parents and make him a ward of the state. The law imposes upon parents the duty of training and caring for their children and of bringing them to maturity as good citizens. It is only when they fail in this respect that the courts can deprive them of their rights to custody. But when there is such a failure, the state may be substituted to give the child such education and training as will be for his welfare and the best interests of the state.

Our Supreme Court has held (31U 473)—"The state in its sovereign power has the right, when necessary, to substitute itself as guardian of the person of the child for that of the parent or other legal guardian, and thus to educate and save the child from a criminal career; that it is the welfare of the child that moves the state to act, and not to inflict punishment or to meet out retributive justice for any offense committed or threatened. In other words, to do that which it is the duty of the father or guardian to do, and which the law assumes he will do by reason of the love and affection he holds for his offspring and out of regard for the child's future welfare."

If some of our youth falter, then we as parents falter with them. They are ours; they are part of us and the extension of all that we are into the future generation. Their name is our name, and they continue it either for good or for bad.

IT has been my experience that most parents are deeply concerned about the welfare of their children. The failures they have in the rearing of their children are mistakes and not willful neglect.

(*Continued on page 817*)

In Retrospect

President Amy Brown Lyman

CHAPTER XI

My Mission

IT was my good fortune to have the opportunity and the honor of serving on a foreign mission (1936-1938) when I accompanied President Lyman to Europe where he was called to preside over the European Mission, and I was called and set apart to take charge of the women's work of the mission, which included that of the Relief Society, Y. W. M. I. A., and Primary Association. I have often expressed my gratitude to my Heavenly Father for this opportunity that came into my life to go into the mission field as a representative of His Church.

On the ninth of September, 1936, our fortieth wedding anniversary, we sailed out of New York Harbor on the steamship Manhattan, bound for England. Our party consisted of President Lyman and myself, our granddaughter, Amy Kathryn Lyman, and Miss Gladys Jenkin. Our room was a bower of flowers from friends. The trip across the ocean was very smooth. None of us was seasick. Our comfort may have been due in part to the medicine for seasickness furnished us by Dr. George W. Middleton, which seemed to relax and calm us throughout the whole trip. Six days after leaving New York Harbor (September 15). we landed at Plymouth, where we took the train for London. Arriving at Paddington Station at midnight, we were met and welcomed by President and Mrs. Joseph F. Merrill, of the European Mission, President and Mrs. Joseph J. Cannon of th British Mission, and a large grou of missionaries.

We were guests of the Merrills a No. 5 Gordon Square until they le for home eight days later, at whic time we took over the presidency o the European Mission and the apar ment which the Merrills had occ pied on the fourth floor of th Church building, which was to b our home all during our stay in En land. This building consisted o five floors and a basement, an housed, in addition to our apar ment, the headquarters of both th European and British Missions. W were thus closely associated the fir year with President and Mrs. Josep J. Cannon, and the second ye with President and Mrs. Hugh Brown who succeeded the Cannon in the presidency of the British Mi sion. This precious association wit these faithful, congenial, and ou standing leaders is one of the blesse memories of our missionary life.

With central heat in the buildin and radiators in each room, suppl mented when necessary by sma portable electric heaters, our apar ment and our offices were alwa warm and cosy, a rare thing in En land; in fact, it was said we had th warmest place anywhere in th country. As I am very sensitive cold, I greatly appreciated th warmth. The cold there is damp an seems so piercing that one often h to go out of doors to get warm. N

BRITISH CENTENNIAL OBSERVANCE AT THE RIVER RIBBLE
Left to right: Ruth May Fox, George D. Pyper, Presidents J. Reuben Clark, Jr., Heber J. Grant, Richard R. Lyman and Hugh B. Brown.

5 Gordon Square is only a few short blocks from the British Museum and from London University. Having been closely associated all my life with universities and university life, I felt quite at home being so close to this great temple of learning, and especially when I walked by the buildings and met great groups of students going to and from classes.

The European Mission is quite extensive, including twelve separate and distinct missions located in Europe, Asia, and Africa, as follows: British, Czechoslovakian, Danish, East German, French, Netherlands, Norwegian, Palestine-Syrian, Swedish, South African, Swiss-German, and West German. During our sojourn in Europe, I had the opportunity of visiting all but two of these missions—Palestine-Syrian and South African—and some of them I visited twice. In so doing, my travels covered portions of sixteen countries, in two of which—Italy and Yugoslavia—there are no branches of the Church.

OUR mission was a joy and satisfaction and an inspiration throughout. In the first place, every hour of every day there was the constant realization of our special calling and assignment, which was foremost in mind; and being far from home and from all local affairs and former personal problems, we were free to devote ourselves wholely to missionary work.

Second, there was association and close contact and regular communication with the able and faithful presidents of the various missions

DEPARTURE OF PRESIDENT AND MRS. J. REUBEN CLARK, JR., FROM LONDON, ENGLAND, AT WATERLOO STATION
Left to right: Amy Brown Lyman, President J. Reuben Clark, Jr., Luacine Savage Clark, Dr. Richard R. Lyman.

and their efficient and devoted wives. We met them at the annual mission presidents' conferences which covered ten days each year (in Paris in 1937 and in Copenhagen in 1938) where in faith and humility and with prayerful hearts the affairs and problems connected with our joint work were carefully considered. And we met them in their various fields of labor where, laden with responsibility and clothed with authority, we found them powerful but considerate and kindly leaders. This friendly, happy, and inspiring association was valuable to us beyond price.

In the third place, there was the close association and companionship with the missionaries, a large group of young men and women volunteer workers who were willingly making sacrifices and giving earnest, devoted service beyond measure in the cause of the Master. Their sincere testimonies often filled our eyes with tears of joy. There is nothing more soul stirring than the testimonies of the young missionaries of our Church.

Then there was our association and contact with the members of the Church, most of them converts, faithful men and women who had found out for themselves after serious and prayerful consideration and study that the restored Gospel of the Master is true, and that Joseph Smith was the instrument through which this restoration took place.

But the greatest blessing that came to us and to all the missionaries and Saints was the visit of our dearly-beloved President Heber J

PRESIDENT GRANT AND ASSOCIATES ATTEND BALL GAME
M.I.A. Field Day, British Mission Centennial, Rochdale, England
Left to right: Presidents J. Reuben Clark, Jr., Heber J. Grant, Richard R. Lyman, Hugh B. Brown, and Joseph J. Cannon.

Grant in the summer of 1937. While we had hoped and prayed that he would be able to come and participate in celebrating that great event, the one hundredth anniversary of the preaching of the Gospel in Great Britain, we could not feel sure of it until we knew that he had actually sailed. We had hoped, also, until the last, that Sister Grant would be able to accompany him, and were greatly disappointed that her health would not permit it. Then a few weeks after President Grant's arrival in Europe, we were further blessed in the visit of President and Sister J. Reuben Clark, Jr.

President Grant was accompanied to Europe by his secretary, Elder Joseph Anderson; his daughter, Lucy Grant Cannon, first counselor in the presidency of the Young Women's Mutual Improvement Association; President Ruth May Fox, and Counselor Clarissa S. Beesley, the other two members of this presidency; Elder Hugh B. Brown, who was to preside over the British Mission succeeding President Joseph J. Cannon, and a host of other brethren and sisters who under the management of Vida Fox Clawson came to attend the great British Mission centennial held July 20 to 24, 1937, to commemorate the introduction of the Gospel in Great Britain 100 years before. A later arrival was our genial and beloved general superintendent of Sunday Schools, Elder George D. Pyper. Another visitor from Utah who came a few weeks earlier to spend the summer as our guest was our

cherished friend, the late Professor Alice Louise Reynolds.

A description of the British centennial celebration held in Rochdale would require a separate article. There were large meetings and a pageant held in the Rochdale Town Hall, a trip by bus to Preston where we visited old Vauxhall where the first Mormon sermons were preached, and to the River Ribble where the first baptisms took place. Here on the banks of the river a most inspiring service was held. One afternoon was devoted to sports under the direction of the M.I.A., including a baseball game between the Rochdale Greys (our missionaries) and a Liverpool team.

Arriving at Cherbourg, France, the last of June, President Grant was met by Elder Lyman and there began his tour of all the missions in Europe, where he held meetings and conferences, comforting, blessing, and inspiring the people with his great Gospel messages and his ringing testimony.

MY time in the mission field was devoted largely to the work of the women's auxiliaries, which work was carried on through visits, wherever and whenever possible, to missions, districts, and branch conferences, and through circular letters and regular correspondence. I found the women's auxiliary organizations in every mission in good working condition due to the careful supervision they had had in the past and to the faithfulness and devotion of local officers and members. I also found that the auxiliary organizations are a great blessing to the women and girls, furnishing opportunity for self-expression, spiritual growth, and for development and training in leadership. They are also effective agents in creating interest in the Church and in spreading the Gospel. Many converts first become interested in the Gospel through the auxiliary organizations.

I visited most of the Relief Society district conferences in the British Mission—in England, Scotland, Wales, and Ireland. Some of them I visited several times. The first year, I accompanied Sister Cannon to these conferences; the second year, Sister Brown. We attended one general conference in Britain in addition to the centennial.

In so far as possible, I attended regularly the meetings of the London branches. Through this close association with the English Saints and through our speaking the same language, I came to know and understand them well and to love them dearly. I admired them for their courage, their faith, and their ability. They are good students of the scriptures and good public speakers. I loved to listen to their fervent testimonies and to hear their well expressed and earnest prayers.

A never-to-be-forgotten automobile trip through Britain I made as the guest of President and Sister Clark, with Elder Parry D. Sorensen at the wheel. We visited branch meetings in England and Scotland and because of our mode of travel we were able to see many places of historic interest enroute. A careful student of history, President Clark was able to guide us to these famous shrines. We rode through the English and Scotch lake districts and through some of the old historic towns, visited the old Sterling and

THE LYMANS LEAVE NO. 5 GORDON SQUARE FOR TOUR THROUGH EUROPEAN MISSIONS
Left to right: Amy Kathryn Lyman, Amy Brown Lyman, Dr. Richard R. Lyman

Kenilworth castles and the cathedrals of Chester, Lincoln, and York. We spent a few hours at Ayre, the birthplace of Robert Burns, and at Milton's cottage at Chalfont St. Giles where the blind poet finished his great work, "Paradise Lost."

In 1937 we attended mission-wide conferences in East Germany and Holland, and in 1938 we made a tour of all the missions on the European Continent. The 1937 conference of the East German Mission was held under the direction of President and Sister Roy A. Welker, with over 800 in attendance. We were accompanied at this time by the general superintendent of Sunday Schools, Elder George D. Pyper. Between meetings we visited some of the chief points of interest in and about Berlin, including a trip to Postdam, the former home of German rulers, and attended a performance of the opera "Madame Butterfly" in the Royal Opera House. On a side trip we visited Eisenach, in which are found the homes of Martin Luther and Johann Sebastian Bach, also the castle of Wartburg where Martin Luther was imprisoned and where it is said he threw the ink bottle at the Devil. Here we saw his Bible and sat in his chair. On our boat trip down the Rhine from Mainz to Cologne we passed many old castles about which numerous legends have been written. At Cologne we visited the great cathedral, said to be one of the greatest monuments of Gothic art in existence.

President and Sister Alfred C. Rees were in charge of the East German Mission when we visited it a second time. Another outstanding conference was held, including

PRESIDENTS OF EUROPEAN MISSIONS, 1938

Front row, left to right: Susan G. Kelly, Dr. Philamon Kelly, West German; Ann Brown Lyman, Dr. Richard R. Lyman, European; Gertrude R. Garff, Mark B. Garff Danish. Second row, left to right: Alfred C. Rees, Ida D. Rees, East German; Octav Ursenbach, Hannah Ursenbach, French; Franklin J. Murdock, Claire T. Murdock Netherlands; Martha S. Toronto, Wallace F. Toronto, Czechoslovakian; Hugh B. Brown Zina C. Brown, British. Back row, left to right: A. Richard Peterson, Margaret M Peterson, Norwegian; Thomas E. McKay, Fern B. McKay, Swiss-German; Gustave C Larson, Virginia B. Larson, Swedish.

special meetings for the auxiliaries.

In Berlin, President Rees arranged to have both President Lyman and me speak before important civic groups. President Lyman addressed a luncheon meeting of the American Chamber of Commerce on town planning and numbering of streets, and I spoke at a luncheon meeting of the Carl Schurz Foundation on "Social Welfare Work in America." Named for Carl Schurz, a German-American scholar and statesman, this foundation is an organization established to promote friendly relations between Germany and the United States, and is housed in its own home, a handsome three story building.

The dining room of this club was set with small tables at which over 100 guests were seated. The group consisted of city officials and heads of welfare agencies and institutions, other welfare workers, and newspaper men. Among them were representatives of the American Embassy, and an official from the German propaganda department. My address came first, after which there was discussion and the serving of refreshments. It was a very intelligent and interesting group, which made it difficult to close the discussion

SPEAKERS' TABLE AT LUNCHEON MEETING AT CARL SCHURZ FOUNDATION, BERLIN, JUNE 1938
Extreme left: Ida D. Rees; third from left: Amy Brown Lyman

and leave for another appointment. The listeners all understood English, so there was no need of an interpreter. This surprised me very much, as always on the Continent we were accustomed to speaking through interpreters. Lovely printed invitation cards had been issued for this meeting, and the newspapers gave good accounts of it.

After meetings held with the missionaries in the Dresden district, we visited the famous Dresden art gallery where we saw the Sistine Madonna, the original of Hofmann's Christ, and many other noted paintings. We also visited some of the shops where the lovely Dresden china, including figurines, was on display. A short trip on a streetcar took us to the birthplace of Karl G. Maeser, and to the china factory nearby, where his father once painted china.

OUR first visit to Holland, the land of windmills and dykes, was made for the purpose of attending a mission-wide conference at Rotterdam. The program was arranged and carried out under the able direction of President and Sister T. Edgar Lyon. It was a splendid affair with between six and seven hundred persons in attendance. In connection with the conference there was a fine handicraft display. While the women here specialize in fancy handwork, they were doing a considerable amount of remodeling of clothing, and they were learning to piece and make quilts. For them, this latter activity was a new type of work.

On our second visit to this lovely

land, President and Sister Franklin Murdock were in charge of the mission. President Murdock arranged an automobile tour which took us in a sort of circle all around and through the whole mission, which is very compact geographically. This gave us an opportunity to hold conferences in all the districts. We were able also at odd times to visit some of the most important places of interest in the country, such as the magnificent Peace Palace at the Hague, the queen's palace, the Amsterdam art gallery with its famous paintings, including Rembrandt's "Night Watch," and the old church in Rotterdam in which the Pilgrim Fathers held their last service before embarking for the New World. The ship in which they sailed for America waited for them at the wharf very near to the door of the Church, while they prayed within.

In contrast to the compact Netherlands Mission, where the people can be brought together in a central conference, is the scattered French Mission, which in territorial area is the largest mission in Europe. It includes all of the two countries of France and Belgium, and the French-speaking portion of Switzerland.

While the extent of this mission had all been explained to us by President and Sister Ursenbach, and problems incident to the situation had been discussed, we were nevertheless surprised at the amount of travel our trip involved. The most comprehensive union meeting I attended in Europe, however, was at Liege where three active branches, located in and near that famous city, met monthly in a joint leadership meeting.

In Paris our meetings were small, as the branch itself is small, but the members of the congregation were earnest and sincere. While in this great and beautiful city we went on a sight-seeing tour, visiting many places of interest, including Notre Dame Cathedral and the Louvre. One evening in the famous Paris Opera House we heard the opera "Sampson and Delilah" presented with the accompaniment of a 100-piece orchestra. I had heard our daughter, Mrs. Alexander Schreiner, describe this wonderful edifice, but I had never dreamed it could be so lovely. Our time at the Louvre was altogether too short. As I gazed at the great masterpieces there, I could hardly realize that we were actually in this marvelous art gallery gazing at these great originals, and I wondered if it were only a dream. Of the many pieces of sculpture and the paintings we saw, we lingered longest at the "Winged Victory," "Venus de Milo," and "Mona Lisa." "The Gleaners" and "The Angelus," also familiar to us, received our attention. We visited Versailles, the ancient home of the French kings, and spent one day going over the battlefields and cemeteries out from Paris. The myriads of crosses reminded us of the tragedy of war, and we wondered when the world would be sufficiently civilized to outlaw war.

At Geneva and Lausanne we found enthusiastic members of the Church, and our meetings were well attended. President Ursenbach, who had lived and traveled extensively in Switzerland, was familiar with all the places of interest and knew what

AMY BROWN LYMAN, SPEAKER, AND ELDER ELDRED LEE, TRANSLATOR, AALBORG, DENMARK, MAY 1938

was most profitable for us to see at odd moments during our short visit. Beautiful Geneva, located on Lake Geneva, a cradle of liberty and the home of the great reformer Calvin, and the temporary residence of John Knox, is a very fitting place, we thought, for the home of the League of Nations. We visited the superb buildings and offices of the League and marveled at their size and beauty. Geneva's Reformation Monument or "Wall of Remembrance" contains statues of a great number of heroes who spent their lives in the great struggle for religious liberty. Prominent among them, of course, are those of Calvin and Knox.

At Lausanne, in addition to our meetings, a splendid and greatly enjoyed social was given in our honor. In and about this beautiful city, our granddaughter, Amy Kathryn, was especially thrilled, as it was here that her Ballif great-grandparents were born and here they joined the Church. She was also proud and pleased to see the Ballif section of the museum in that famous city, where relics of this family are on display.

Because of their long years of experience as missionaries and their knowledge of the French people, and because of their generous and friendly natures, President and Sister Ursenbach were like parents to both the missionaries and the Saints, and were greatly beloved by them all.

From the French Mission we went on to the Swiss-German Mission, and there we were the guests of President and Sister Thomas E. McKay in the large and well-managed mission home in Basel, which then housed a large number of mis-

sionaries. President McKay, an outstanding and seasoned stake president, operated the Swiss-German Mission, which includes French-speaking Switzerland, and Austria, much like a home stake; and the mission-wide conference in Basel, which put us in contact with all of the missionaries and most of the Saints, was like a large stake conference. After conferences in Bern and Zurich, and before going on to Vienna, Austria, to hold a conference and complete our visit in this mission, and while we were having a breathing spell and enjoying the hospitality of the McKays, we were introduced to some of the gorgeous scenery, including a ride through the lakes of Switzerland and a trip on the cog-railway to the top of the famous mountains of Switzerland where we had a perfect view of the great Jungfrau, mightiest mountain of them all, which Sister McKay has reproduced so beautifully with her paint and brushes. In Vienna, I thought of what I had heard from childhood of its beauty, its culture, its scientific achievements, its music, and its gay and interesting people.

Although Czechoslovakia was a new mission, it seemed to have made an excellent beginning with a number of enthusiastic, intelligent Church members. President and Sister Wallace Toronto, young and vigorous, were enthusiastic about their work. The conferences held in Brno and Prague were happy and successful ones. In Brno, we visited the Catholic convent and garden where the great Mendel did his research work and made his experiments which resulted in his theory of inherited tendencies. The little garden in which he worked with his peas and other vegetables is still there.

At a lovely luncheon given by President and Sister Toronto, we met the United States minister and his wife, a secretary and his wife from the United States Consulate, and Doctor and Mrs. Sum. Doctor Sum was chief advisor of the Czech foreign minister and a very influential member of the Czech foreign service. He was of untold help to the L.D.S. mission. He had a very charming and interesting personality and was the personification of culture and refinement. He presented me with a beautiful and elegant art book, "Prague in Pictures of Five Centuries." In Prague we visited the Masaryk Homes which have been erected for the benefit of the poor and underprivileged classes of that great city, and we paused long before the exquisite statue of John Huss, the great Bohemian religious reformer and patriot.

Our visit to the newly-formed West German Mission took us first to the lovely new mission headquarters—home and office at Frankfurt on the Main—which had been selected and furnished by President and Sister Philamon M. Kelly. These headquarters are located in one of the best residential sections in the city, facing the river and not far from the home of the poet Goethe. We held conferences in Frankfurt, Stuttgart, Leipsic and Nurnburg, with large and attentive audiences. The late and lovely Sister Kelly, an experienced school teacher, had been emphasizing good classwork, and some fine lesson dem

THE LYMANS LEAVE FOR HOME, WATERLOO STATION, LONDON, ENGLAND, AUGUST 1938

onstrations were given. She had also carried on a campaign for the care of teeth which brought good results.

OUR visit to the Scandinavian missions was a very enjoyable one. In connection with this visit, the mission presidents' conference, which covered a period of ten days, was held in Copenhagen. Coming as I do from Pleasant Grove where there are many Scandinavians, I felt perfectly at home with these familiar-looking, generous-hearted and kindly people. In the Danish Mission, President and Sister Mark Garff, the youngest mission presidents in the Church at that time, were in charge. They had succeeded President and Mrs. Alma L. Peterson. Sister Garff had already performed a mission in the Eastern States, which experience was a great asset to her. A conference was held in the Copenhagen district, in connection with which an excellent concert was given, with the Copenhagen choir and three of the wives of our mission presidents participating. Sister Murdock sang contralto solos, Sister Toronto played the harp, and Sister Larson of the Swedish Mission played piano selections.

On one Sunday while in Denmark, we visited three branch meetings—the first at 9:30 a.m., the second at 2 p.m., the third at 8 p.m.—a real day's work, since the meeting places were some distance apart. Aalborg was especially interesting because it was the birthplace of President Anthon H. Lund. In Aalborg chapel hangs a fine portrait of this great Church leader. Our visit to the large Lutheran Church or cathedral in Copenhagen was thrill-

ing, for here is housed the famous collection of Thorwaldson's statues of Christ and the Twelve Apostles. This was one of the highlights of our visit on the Continent. The cathedral was not far from our hotel, so we spent many spare moments viewing these wonderful masterpieces which were wrought in Italy but which after Thorwaldson's death were brought to Copenhagen by the Danish Government.

The Swedish Mission was presided over by President and Sister Gustave O. Larson. In Stockholm we attended a mission-wide conference which was devoted largely to M.I.A. work. This conference followed a three-days' missionary institute. It was all splendid. I never saw a better organized auxiliary conference. Many phases of M. I. A. work were demonstrated. As a demonstration of an ideal M.I.A. one-day outing, we were all taken by boat out to the little island where Drottningholm, the King's country or summer palace, is located. There in the grove, not far from the palace itself, a fine educated Swede, a faithful convert, gave us the history of the place. It was here that the present king, who is eighty, was born, and where President Grant called on him years ago. We had a fine trip, a history lesson, a few short speeches, and community singing, and were back in Stockholm in time for the scheduled afternoon sports.

One thing I liked especially about the conference was that one whole session was devoted to teacher training—first, there were given some fundamentals in teaching; these were followed by demonstrations on how to plan, prepare, and present a lesson.

We next visited the Norwegian Mission. President and Sister A. Richard Peterson, both experienced in stake and mission work, were perfectly at home in their presiding positions. President Peterson had been a bishop and stake president, and Sister Peterson had been a stake and ward Relief Society president. This, in twelve years time, was their second mission to Norway. They both spoke the language well and understood all phases of their work. We had a lovely trip through the Norwegian fjords. The scenery is magnificent, equal in some respects to Switzerland. I could imagine how these fjords looked in the old days filled with Viking ships, two of which are carefully preserved by the Norwegian Government in a large museum which we visited. The long summer was on when we were there. The sun was going down at eleven o'clock at night and coming up at three o'clock in the morning. At ten o'clock at night the streets were light as day, and a few hours later the morning sun came shining into our rooms.

We were delighted in all the missions with the fine, spirited music we heard which consisted of appropriate selections beautifully rendered.

WE returned to London from Scandinavia by way of the North Sea—a thirty-hour trip. Everything was fine until we got out into the sea proper. Just before dinner when a steward came and fastened pasteboard cups on the berths, I became suspicious. I asked him if he expected a rough sea, and his only answer was: "Well, the wind

blowing rather hard." At the ner table when the dishes began ly off the table I flew also, to my in, but not any too soon. I was er so sick in my life. I was too low n to wind my watch before I nt to sleep. It was a worse experi- e than I had had the year before the Irish Sea. The next day it was ttle milder, but I made up my nd then and there that I would e only one more boat trip in my ole life—and that would be the home.

While in Southern Europe, be- een the conferences in Switzer- d and Austria, we spent nine s "on our own" in Italy where were joined by my missionary hew, Warren Kirk. We visited ce, Genoa, Rome, Naples, Flor- e, and Venice. We were im- ssed with the huge statue of lumbus in Genoa. In Rome, there re, of course, many interesting ngs to be seen. We spent half a at the Vatican with a guide, half ay at St. Peter's, a day at the art eries and other places of interest sightseers. At Naples we visited mpeii, Vesuvius, and the Isle of pri across the bay. The Royal ace in Naples is the home of the own Prince and Princess. It is a ge building just opposite the era House where Caruso made debut and where he loved to g. Naples, as is generally known, both his birthplace and his burial ce.

n Florence we were entranced h the art galleries and the art asures. The old Tadio Gaddi dge over the Arno River with its eresting shops brought back the y of Romola. And Venice with its great cathedral—St. Marks—and the Doge's Palace was likewise interesting. Our granddaughter, Amy Kathryn, was disappointed, however, because the gondoliers wore ordinary working clothes instead of the fancy costumes she had expected from the pictures she had seen.

While I cannot agree with what Dr. Samuel Johnson said about London—that "when a man is tired of London he is tired of life; for there is in London all that life can afford"—still I can say that with all its rich and historic background, and its present-day teeming life as the greatest city in the world, it was to us a very interesting and fascinating place in which to live. The abdication of one king and the coronation of another in 1936-37 were added dramatic incidents.

Tourists, in our day, were fortunate who made London a central headquarters for seeing the characteristic points of interest of the British Isles, such as historic sights and buildings, cathedrals, literary shrines, museums, and works of art. With such a plan, time could be used wisely and greatly conserved. Any spare hour in London could be spent very profitably visiting such places as the Tower of London, Westminster Abbey, St. Paul's Cathedral, the Houses of Parliament, or the homes of such authors as Dickens. A ride could be taken on the Thames River which was once the main highway of English trade and pleasure. Numerous interesting side trips could be taken; for example, to Stratford-on-Avon, or to Warwick Castle, one of the noblest medieval fortresses in Europe still occupied,

(*Continued on page 816*)

Mental Health Through Recreation

A WARTIME FORMULA

Mark K. Allen

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PERSONAL happiness is usually an indication of good adjustment. Conversely, happy living usually facilitates making good adjustments. People who are chronically unhappy cease to attempt to make good adjustments; and the more they fail to adjust to difficult problems, the more unhappy they become.

High morale is found in people who have a feeling of emotional well-being, which springs from working hopefully and cooperatively toward some worth-while goal. But it is not easy to keep happy when we are not "getting on" with our high purpose. When we become unhappy about the outlook of the world, we may begin to make poor personal adjustments which simply aggravate our unhappy plight. In our family relationships, we may become irritable and careless about our responsibilities toward each other. We may, likewise, neglect our obligations toward the Lord and our fellow men.

The effectiveness of our war effort—collectively and individually—has much to do with how happy or depressed we are these days. We dealt more fully with this problem in our previous discussion of the role of work in maintaining morale. However, our work effort to be most effective must be tempered by periodic releases. In times of great stress and tension, our diversions and recreations, therefore, assume a new importance. The unhappy state of affairs in the world today mal doubly important the need for propriate recreation in order maintain a proper perspective a working effectiveness.

We cannot arbitrarily prescrib universal form of recreation that v serve everyone equally well. T reason for this becomes clear as consider the psychological mean of recreation. Enjoyment usua comes through the release of men tension. The tension may re from strenuous application to a ficult task or problem, or it may simply a restlessness that co from the monotony of our routi —boredom with tasks or even boredom of idleness. Any change activity which gives us a sense release and the accompanying pl ure might be called recreation. I since the mental tensions of dividuals vary according to the ture of one's activities and pers ality, what is recreation to one m be work or boredom to another.

The human personality, howe consists of four general types of havior: the physical, the mental intellectual, the social (includ certain phases of the spiritual), the emotional (also including tain phases of the spiritual). dom does one's work permit am opportunity for all of these kind activity. Recreation comes thro bringing into play those phases personality not involved so muc one's work, and giving needed from the kinds of activity likely

e overexercised at one's occupation. herein comes the pleasure of re- ase through well-selected recrea- on. Needless to say, the postman whose work is mostly the rather ecialized physical activity of walk- g—gets little recreation from hik- g, mowing lawns, or even less re- ted physical diversions. But he ay be absorbed in a hobby like col- cting postage stamps, or in amateur notography. Or he may lose him- lf reading detective stories into the vee hours."

The housewife may get much more njoyment than her husband out of dinner at a cafe or a friend's place, ecause it affords her a release from ie monotony of preparing meals. usbands, on the other hand, may ot care so much for attending par- es and dances as their wives do, be- use a man's work may bring him to considerable contact with peo- e and keep him on his feet through- ut the day, whereas these activities ay be the very ones the housewife eds for diversion.

A well-balanced recreational pro- am provides the activities the rou- ne of daily life does not provide. xamine your own daily or weekly ogram and classify each activity in- the physical, social, mental, or notional; then make up a program recreation which gives you a rich d well-rounded life. Careful stud- s have revealed that high morale found in people who have diversi- d interests, including suitable hob- es.

However, not all persons need be lvised to play. Play is no panacea r mental ills: sometimes play it- lf is a symptom of failure to ad- st. It may be a retreat from reali- ties, an ostrich-like hiding of one's head in the sand. For recreation to be truly enjoyable, one must feel that he has applied himself well to his tasks and that play is a well-earned release from the tension of work, not an evasion from difficult tasks. Play should be a contributing means to overcoming difficulties, not a way of shirking responsibilities.

LIKE most every other aspect of our lives, recreation is undergoing a drastic revolution during the war emergency. American recreation had much room for improvement before the war, and now there is still greater need. We have become so dependent upon commercial recreation that we lack resourcefulness in filling our personal recreational needs. Too much of the commercial recreation is of the passive sort. All one need do is to be a spectator. Our picture shows, athletic events, car riding, and even some of our recreational reading, require very little active participation on our part. These forms of recreation, of course, have their value, but they serve only the need for passive enjoyment or relaxation. Certainly people living sedentary lives require more active participation.

The automobile formerly played a vital role in our recreation. But now we are all challenged with a new situation. We must adapt to a condition which makes contacts with distant people more difficult; access to recreational centers and outdoor attractions is reduced. Young people are especially affected by the sudden drastic restriction of transportation. The problem of access to Church gatherings is also acute in sparsely populated areas.

The challenge today is: "What can we do to keep up our spirits when our cups almost run over with new sorrows and apprehensions?" In a sense, we need not regret that our commercial recreations may be on the decline. They fostered our weakness to be satisfied with passive diversions and encouraged a form of mental laziness. A new day in which we may have to return to things of the spirit is dawning. Perhaps all our sacrifices will not be in vain if we discover new treasures of enjoyment in the things all around us that cost so little.

We indicated above that the value of diversions is relative to the tensions one is under. This thought has important applications today. The person who has lain in bed with an affliction is overjoyed at his first step and his first look outdoors. There is more joy in the one lost sheep that is found than in the other ninety and nine. We may come to enjoy the rationed blessings of today with increased intensity. A short automobile ride under the difficulties of rationing will come to be a joyous treat, perhaps relatively as great as enjoyment of longer trips under more plentiful circumstances.

With all of the speed and high-pressure entertainment of modern times, do you suppose we enjoy ourselves any more than our parents did at those old-time community or family outings a few miles away after a horse-and-buggy ride? Perhaps there is something fine in the close communal spirit of pioneer days that is worth reviving. We can usually walk to the parks or to nearby places for enjoyment, and we can learn to find new joys in simple things. We can get acquainted wi our next door neighbor, now that can't visit distant friends each wee We can explore our back yards, ba ments, and attics for new opportu ties to do things with our han Perhaps we might discover great e joyment in a home or neighborho musicale or in amateur theatri evenings.

After all, the abiding values th come from recreation are the chang in ourselves. These values are in way related to their financial co Friendships need not consume a thing, and the pleasures of frien ship benefit at least two perso Knowledge can be acquired witho consuming much of anything h time. Construction hobbies m not be a waste, but actually a ma rial contribution. Let us look non-expendable values in this day severe shortages.

Hobbies contribute to the sum our daily satisfactions in an intere ing way. Happiness is closely as ciated with growth, or an expandi personal universe. The business m whose material worth is increas finds joy therein. A mother wh little kingdom expands with ea new little one, the student who fi joy in enlarging his mental stat through study, or the person w finds a new friend, a new book, c new appreciation of music or a these are they who find the hap ness of growth. The new hobby m involve acquiring new skill or in mation, or a bit of material, or unfolding of something one is m ing. The enjoyment becomes pecially keen when the routine one's life does not give one the sa faction of growth or an expandi

niverse. The hobby usually fills a hysical, social, mental, or emotional eed especially lacking in the routine f one's life.

ET us, then, explore for new gold mines of enjoyment in simple ıings. On the physical side are andiwork of all kinds—gardening, ature walks, and light physical ımes, to mention only a few. For ur social needs, let us return to ur local Church activities with new eal, get acquainted with our neigh-ors, make a new friend, promote the ioneer communal spirit through ap-ropriate social functions adapted) the emergency. Try to patch up ı old animosity with an enemy, ıake love at home a "must" above l else, find a new spiritual love ırough prayer and supplication—do ıese things for emotional satisfac-ons. And for mental recreation, t us look into history, political ience, and current events during ıis most interesting of all historical eriods. You say you didn't like istory at school? Have you tried eading it now that you are mature ıd every day is full of interesting historical changes? Then there are the treasures of literature, an enormously fascinating world to explore. Here you find companionship with the great of all ages—and if you do not like their company, you can set the book aside. Some people find great growth and enjoyment today through the study of science, especially interesting during a war in which science may tip the balance of victory. In fact, there are endless treasures of knowledge to explore: let your interests be your guides.

One measure of a man is his breadth of interest. There is more faith in the broad view of realities than in hiding behind the cloak of ignorance. When we see the whole picture today, we begin to see that through the "blood, sweat, and tears" a new and better world is taking form. There is satisfaction now in anticipating the joyous day when this is all over and we begin to see people live normal lives and cease to suffer, when we begin the more pleasant but herculean task of reconstructing a better world, and when we once more unite with our loved ones.

Mothers' Prayer

Dorothy Clapp Robinson

Our boys are men:
Across the too-quick years they have
Leaped to the full stature of manhood.
Their limbs are straight; their cheeks against ours
No longer warm velvet.
They search for Reason; and have marked the world
For their conquering.
Yet, as the virgin tints of dawn linger
Even as it is quickened into day,
So about their mouths and in their eyes
Loiters that glimpse of divinity
That was there when first we held them against our hearts.

Please, God, let not their sacrifice be in vain.

Christmas at Aunt Sally's

Jeanette McKay Morrell

SARAH ROWLAND was sitting in her comfortable, old-fashioned library with an open letter in her hand and two on the table beside her. They were from her three children, and all contained the same message: "So sorry I cannot be with you for Christmas." Her daughter, Rose, had explained that she was sure Bill would be with her; Mary was certain that Rose could spend at least Christmas day in the old home; and Bill knew that one or both of the girls would see her; and the sum of the three letters added up to the fact that she was to be alone again this year for Christmas.

The colored cook came into the room to get the order for luncheon and, noticing her mistress's dejected air, ventured, "No bad news, I hope, Mis' Rowlan'."

"Yes, Fanny, I have three letters full of bad news. I am to be alone for Christmas."

"Not one of 'em comin', Mis' Rowlan'?" Then, bristling slightly, she continued, "I should think one of 'em might take the time to spen' Christmas with you when they know you are all alone, but that's chillun for you! They doan seem to re'lize no mo' that they owe sumpin' to the mothah that brot 'em into this worl'!"

The sympathy of the faithful old servant added to her disappointment, but instinctively she felt she must defend her own, so she replied, "You see, Fanny, they all have their own homes and families now, and I suppose I shouldn't expect them to come to me any more." Then she added, half-heartedly, "It is all right; we can have a good time by o selves, so don't worry about me."

"Yes, Ah remembah well the go time you all had las' yeah! W don' you go to one of them? Th all done ax you to spen' Christn with 'em every yeah."

"Oh, I couldn't do that now, F ny, with each of them living in diff ent cities as they do. If I went one, the other two would feel hu No, I shall remain at home." Fan looked the sympathy she could express, and the indignation dared not mention again.

Alone once more, the mother lowed her mind to go back over happy times she had known w her family when they were all this beautiful old home. Even af the children married, it was not bad while her husband, Willia was still with her. For even if th did not come home, she always l him, and the two of them could h a good time anywhere so long as th were together. Since his dea however, conditions were differe and she wondered if it would have been better if she had given the large home and gone to one her children. William had been insistent that she hold the ho though, that she could not disreg his wishes. She recalled the w words, which were almost his l "Sally, dear, don't give up the ho I am sure you will be happiest h Fanny and Mose will take good c of you, and the children will forget you."

It was then that her musings w interrupted by the voice on the ra She had entirely forgotten that

ad come in to hear one of her favor-
e daily broadcasts, and even now
he listened disinterestedly to the
peaker's talk on the significance of
he holiday season approaching. But
he turned the instrument louder and
ave her entire attention as he con-
luded with the words, "You moth-
rs and grandmothers, too, have you
o share of responsibility this year?
t is such an easy thing to sit in your
wn homes and depend upon loved
nes to bring Christmas cheer to
ou, and feel that it is only their duty.
Vell, probably it is, but suppose
onditions prevent their coming?
re you still to sit in your lovely
omes dressed in sombre black, and
ive no thought to the more unfor-
unate ones around you? Emerge
rom your dark cloud of despond-
ncy and self-pity, and lose yourself
n service for someone else. You
ill be surprised what real joy Christ-
as may still hold for you." The
eep voice continued, "There are
housands of young soldiers away
rom their homes this year. Can't
ou do something for one or a group
f them?"

This man, to whose messages she
ooked forward with so much plea-
ure each morning, was now speak-
ng directly to her, and she could not
onsistently disregard his advice.
Here she sat surrounded by plenty,
ith every convenience for making
happy Christmas for others, and
he was feeling sorry for herself.

She decided at once to act on the
adio suggestion, and she would go
t it wholeheartedly, though just
ow she could think of no one in
er whole town who would not be
vell cared for by the various chari-
ies to which she had contributed
liberally. She would love to have a group of young men from the Army post on Christmas Day, but they would not care to come to her lonely home. They would be happier with other young people.

Then she recalled the last house party she had given for her son Bill and a group of his college friends who could not go home for Christmas. She had invited daughters of some of her friends in the village, and the party had been a glorious success. Among the Christmas messages already received were several cards from those very boys—men now—scattered throughout the country.

Returning to her morning mail, she opened a letter from her old school friend, Mamie Marsden, now living in San Francisco, who wrote that her son, Jack, was at Camp Lincoln, the one nearest her home, and as his furlough would not be sufficiently long for him to spend Christmas at home, would she please try to see him on that day as she knew how lonely and homesick he would be. This was certainly the solution to her dilemma—she would invite Jack and some of his friends for Christmas. She could easily take care of six, and if she could find as many girls to come in, they all might forget their loneliness.

Before inviting Jack Marsden, Mrs. Rowland called an old friend whose son was in the diplomatic corps, and whose three granddaughters spent holidays with her unless their parents happened to be at home—which was seldom. The three—Helen, Genevieve, and Gwen—had already arrived, and almost shouted over the telephone, "Aunt Sally, you have saved our lives! We

were preparing for a manless holiday, and now it will be perfect."

To her inquiry about three other young ladies to make the party an even dozen, they were sure they could produce them without difficulty.

With this assurance, an invitation which included Jack and five of his friends was wired to Camp Lincoln, and just as dinner was being served, a delighted acceptance was received; and thus a Christmas party was arranged with almost breathtaking rapidity.

BY appointment, the three girls came over next day to assist in planning details, but they brought the disappointing news that they could discover only two other young ladies who had not gone to their own homes for Christmas.

Gwen said, "But why worry? Aunt Sally, you can be the sixth, and I am sure the rest of us will have to look to our laurels."

Before their hostess could demur, Helen added, "We are all to have new party gowns, so you must have one, too."

Simultaneously came the final suggestion from Genevieve, "Please, Aunt Sally, don't wear black; you will be so lovely in something bright for Christmas!"

Poor Aunt Sally! There was nothing in her wardrobe except black, and she knew Mary's gift, which had already arrived from the most exclusive shop in her town, would contain a beautiful black silk gown, just as she was sure that another parcel from Rose's favorite department store would reveal a pair of lovely black slippers, hose, and gloves. The small package from her son was the only one that ever held a surpris Dear Bill! He knew that she was n too old to enjoy a bright scarf or novelty bag, and how she loved hi and his gift!

After the girls had gone, sl quickly removed the wrappings fro the boxes, and beheld the very ar cles she had anticipated—all blac Over Bill's present, she hesitate She would like to leave it unopene until Christmas morning, because would be her only surprise, her on thrill, but since it might contain suggestion of color upon which arrange a Christmas costume, it to must be opened. And it proved eve more than she had dreamed. A amethyst necklace and earrings!

As she gazed upon the love sparkling things, her eyes filled wi tears. It must be because Bill w her youngest that the tendrils of lo for him seemed so freshly entwin round her heart, and as she stood b fore the mirror, she could hear hi saying, "Oh, Mumsie, you look beautiful in them!" She wonder if her daughters might think the extreme for one of her age, but t girls were not coming and neith was Bill, so for once she would as she pleased.

And so it happened that roo that had not been used for ye were made ready for occupancy, a the lovely old house took on a ho day atmosphere that gladdened t hearts of those within its walls, a extended its warmth to those w merely passed by. And not the le among these festive preparatio were those that affected Aunt Sa personally. The heavy black s was returned in exchange for an chid-flowered chiffon, and Rose's g

became pumps with French heels, and the sheerest possible hose.

Two days before Christmas, old Fanny, with a red bandana on her head, black face shining, and arms akimbo, said to her mistress, "Mis' Rolan', dis all makes me feel jes' lak de good ole days befo' de young folks lef' us. I sutanly hopes I hasn't fo'-got how to roas' dat elegan' turkey out on de back po'ch. I'se sho' my plum puddin' an' mince pies is all dey use' to be. An' dese young peo-ple sho' has sweet voices ringin' through dese big halls."

Even old Mose, after the leisure of these many years, tolerated being "bossed" again by Fanny. He shuf-fled through the house fetching things for his mistress and the girls with an occasional smile, as though he almost enjoyed it. Gwen and Helen were decorating the tree, while their elder sister was arranging the holly and mistletoe. Great boxes of ornaments and lights had been brought from the attic and supple-mented by purchases in which the four had taken part. But it was about the older tinseled things the girls were most enthusiastic. Helen exclaimed, "Aunt Sally, these are the most charming things! You must have had them a long, long time, because we never see any half so pretty nowadays."

"They have been in the attic since Bill had his last Christmas tree, the year he brought a whole house party of his companions from college."

"Were they all boys?" asked Gwen.

"Yes, dear, and such fine fellows. I hear from many of them still. Some of the cards in the basket there are from Bill's friends."

Then Genevieve chimed in, "I hope soldiers are as nice as the crowd you had then."

And her sisters shouted together, "Of course, why shouldn't they be? One is the son of Aunt Sally's class-mate and the others are his friends."

"Oh, Aunt Sally," cried Helen, struck with a sudden idea, "may we please have a Christmas ball? It would be such fun!"

"Certainly, that must be the clim-ax of the whole party. We shall have it on Christmas Eve."

"But where can we dance?" asked Gwen.

"Just where Bill and his friends danced. They rolled up the rugs in the library and hall, and someone played the piano, but you will have the radio."

Gwen asked, "Where did they get the girls, Aunt Sally?"

"They were friends of Bill's here in town, and I think your mother was one of them."

"I can't think of anything lovelier than that," said Gwen, and com-menced looking for new places in the library and hall for her mistletoe.

THE house was a glorious tribute to the enthusiasm and artistry of the three girls, when Aunt Sally said, "Now we must wrap the gifts for the soldiers and then have a good rest." That night was the first time that Sarah Rowland had had for meditation, and she wondered if be-ing so happy was disloyalty to her own. Her heart was so warm, and she loved to think of her home so beautifully lighted, with every room open as she had kept it always when her family was with her. She felt a guilty thrill when she thought of wearing her new gown and slippers

while they were not here to see her.

Next day when Jack and his five friends came, Aunt Sally felt that she had never seen such a handsome group. They were all tall and straight and showed the result of their months of training, regular hours of rest, and excellent food. She understood, also, how much a uniform adds to the attractiveness of even an ordinarily plain young man. The boys were shown to their respective rooms, and after an early dinner they were dispatched for the three girls, and their two friends who had arrived during the day.

A little later, Aunt Sally heard Fanny's greeting at the door, followed by shouts of laughter, and her heart thrilled to the sound. The young people were dancing when she came slowly down the stairs, and, as they saw her, there was an awed hush, then three voices together, "Oh, Aunt Sally! How beautiful you look! We have never seen you before in anything but black." She knew, now, what she had heard over the radio was true, and her joy in the happiness of these lovely young people was beyond her power to express.

She was actually waltzing with Jack when someone burst through the front door, shaking the snow from his great coat, and in a moment she was in the arms of her Bill. Her dream had come true, for he was saying, "Little mother, you are as exquisite as a Paris fashion plate! How did the girls know I was sending you amethysts?"

She was about to say, "They did not . . ." then she caught herself and decided to allow him to think these were from his sisters. "But Bill, I thought you were not coming."

"And I thought I couldn't until I received word from Mary and then from Rose that they were not to be here; and, of course, I couldn't think of your being alone again, so I left everything and came." Then looking around, he added, "But it seems you are getting along very nicely without any of us."

Introductions followed, and Bill soon found himself under the spell of this rehabilitated fairy home. If his mother had thought herself happy before, she was in ecstasy now with her own Bill here for Christmas Eve and staying for dinner tomorrow. She knew she could not sleep that night, but how heavenly to lie awake and dream in this palace of her youth!

Late next morning, they were opening parcels around the tree, when Rose arrived looking much as though she were seeing a ghost, with Bill and her mother returning the look in kind. "But Bill, I had your letter and Mary's saying you could not make it this year!"

And Bill replied, "And I had yours and Mary's saying you could not come; so, of course, I left immediately so Mumsie would not be alone, and I actually found her dancing with a handsome young lieutenant."

Bill and the girls insisted that Aunt Sally dress for dinner, so Rose could see how beautiful she was in her new Christmas costume. And to Rose's comment upon the lovely dress Mary had selected, Aunt Sally made no reply, hoping Rose and Mary would not be together soon to compare notes.

Rose, too, entered into the spirit of Christmas as delighted as the

(Continued on page 818)

EDITORIAL

Vol. 29 NOVEMBER, 1942 No. 11

President Heber J. Grant

ON November 22, President Heber J. Grant observes his eighty-sixth birthday, rich in experience, mature in wisdom, strong in faith and spirituality, and tempered with the ripening years—a great leader in the greatest of all causes, the Master's cause. He comes to this milestone enjoying the love and confidence of his people, the respect of friends and associates, and the esteem of acquaintances the world over.

Heber J. Grant was born in Salt Lake City, November 22, 1856, a son of Rachel Ridgeway Ivins and Jedediah M. Grant. On December 1, 1856, his father passed away, leaving the boy to be reared by a widowed mother amidst the hardships of pioneer life. Rachel Ivins Grant was a woman of strong character and independent spirit, and through the work of her own hands made a living for herself and her son, instilling in the boy those basic elements of good character—honesty, fairness, industry, and courage to do right. She taught him the principles of the Gospel and helped him to develop a testimony of the truth of the mission of the Prophet Joseph Smith. It was through attending Relief Society meetings as a boy in company with his mother, who for more than thirty years was a ward president, that President Grant first learned of the work of this Society, and throughout his life his interest in Relief Society has never waned.

In an address given at general conference of Relief Society, April 3, 1937, he referred to the influence in his life of his mother and early-day Relief Society leaders as follows:

> I owe more to the love and teachings of my mother, to Eliza R. Snow and the Relief Society sisters than I do to the brethren. Why? Because I grew up from a little child in the Relief Society meetings. Mother had no one to leave me with, and I played on the floor in many of those meetings. Aunt Eliza used to talk to me by the hour and tell me things about the Prophet Joseph Smith, and it inspired in my heart a love for him almost beyond my ability to express; in fact, my mother, Sister Snow, and others, inspired in me a love for the Gospel and the Prophet Joseph Smith and the authorities of the Church by their devotion to the work of God, by their example, not by talk alone. (*Relief Society Magazine*, October 1937, p. 629)

President Grant has always recognized the place of women in the Church and has encouraged them and appreciated their labors.

His deep personal interest in Relief Society is a great sustaining power in these days of anxiety and sorrow when the women of the Church must meet the trying conditions of a world at war and when they must measure up to unusual and difficult requirements. His counsel is a guiding power and his blessing a comfort.

This Thanksgiving month, we are grateful for the life of President Heber J. Grant; we acknowledge his support and the strength and wisdom of his leadership. We extend to him our best wishes for a happy birthday, and pray that our Heavenly Father will ever comfort and bless him.—*B. S. S.*

Notes TO THE FIELD

Relief Society Women Urged to Take Advantage of Red Cross Classes

BULLETIN No. 24, issued February 19, 1942 to all stake, ward, and mission Relief Society presidents, contained a partial list of classes provided by the Red Cross for training in various types of volunteer service. The General Board especially recommends that Relief Society women take advantage of Red Cross classes in home nursing which are provided in their communities, or which may be arranged for. These courses are highly recommended as being valuable to Relief Society women in the care of their own families. This training is particularly desirable at this time because of possibility of disaster or epidemic and because nursing service for civilians is being greatly curtailed. No charge is made for this instruction, and there are no age limitations or other restrictions. All women able to attend such classes which now are or may be available to them in their communities are urged to do so.

The General Board also recommends the Red Cross classes for nurse aids which are open to women between 18 and 50 years of age who are high school graduates and who have time to give volunteer service after training. This course consists of 80 hours of instruction and practical training in hospitals and is therefore available only to women in the vicinity of hospitals.

Women interested in either the home nursing classes or the classes for nurse aids should make inquiry at their local Red Cross headquarters.

Booklet on "Monthly Allowances for the Dependents of Soldiers"

THE War Department, Allowance and Allotment Branch, has made available to stake and ward Relief Society presidents a copy of a new booklet *Monthly Allowances for the Dependents of Soldiers*. This booklet should be carefully preserved by all Relief Society presidents for future use in helping to answer questions of families of service men, and in helping them to make application for allowances to which they are entitled under the Servicemen's Dependents Allowance Act of 1942. This booklet will also aid bishops and ward Relief Society presidents in evaluating the income and needs of families of soldiers who may apply for assistance. Copies of this booklet are being mailed direct by the War Department to stake and ward Relief Society presidents.

Information on Salvaging Food Cans and Cloth Scraps

REPRODUCED herewith are illustrated instructions for preparing and saving tin cans for collection by local salvage committees. Meth-

ods of collection will vary according to the facilities in different communities, and it may be sometime before collections can be made in all remote areas. Nevertheless, it is requested that families everywhere begin now to save all food cans and other tin-plated containers, and to save them until they can be collected for detinning.

1. WASH cans thoroughly after emptying contents. Remove paper labels. (Labels usually come off anyway in flattening process.)

2. OPEN cans, bottoms as well as tops. You may bend in tops and bottoms, or if you have completely removed ends, just insert them.

3. FLATTEN cans by stepping on them. Leave enough space between flattened sides to see through them. Do not hammer them.

4. KEEP your "prepared cans" in a suitable container, separate from trash, until collection day for your district. Basket, box, or barrel are suitable containers.

Important Facts to Help You:

All paint, oil, varnish, floor polish, or cone-shaped cans are not wanted for salvage. Evaporated or condensed milk cans are not worth saving. Put these with your trash.

Cans with painted-on-can labels are wanted.

It is not necessary to wash off the small amount of glue which holds labels.

Why "Prepared Cans" are needed:

1. Washing prevents deterioration of tin coating—assures sanitary conditions—and prevents contamination of detinning fluid.
2. Removing top and bottom per-

mits the free flow of detinning fluid over all surfaces of the can.

3. Flattened cans occupy less space in collection, shipment, and detinning operations—thereby decreasing handling costs and increasing plant capacity for detinning.

Start Saving Cans Now:

Properly "prepared cans" are clean and fit solidly into a basket or other container.

Collection Day:

The designated collection day for your neighborhood will be announced and publicized extensively through your local salvage committee. Watch for newspaper and radio announcements.

Salvage Cloth Scraps

All scraps of unusable cloth of all kinds (silk, cotton, wool, rayon, gunny sacks, etc.) are wanted by the salvage program of the War Production Board. No greasy cloths should be included, but otherwise the scraps need not be cleaned before collection. These scraps should be turned over to your local salvage committee. Information will be issued later concerning the plans now being made for salvaging of used silk and rayon hosiery.

Volume 2 of "Utah Sings" to Appear December 1, 1942

FEMININE poets will outnumber men 122 to 31 in Volume II of *Utah Sings*, state verse anthology, which will appear December 1. A total of 370 poems by 152 writers will be included, according to Dr. Carlton Culmsee, editor and professor of journalism at Brigham Young University.

Women outnumbered men in the first volume of *Utah Sings*, published in 1934 under the co-editorship of Professor Harrison R. Merrill and Elsie Talmage Brandley. In that pioneer state anthology, the ratio was considerably more creditable to men, however, for there were 86 women poets as compared with 34 men.

Evidently women writers have not only increased in numbers in Utah in the past decade, but have widened the zone of their effectiveness. Autobiographical material sent in for introductions to the poets' works reveal a large number of prizes won in out-of-state contests, and publication in a mounting number of magazines. Many poets who will be represented in *Utah Sings*, Volume II, have won prizes in the Eliza R. Snow Memorial Contest, and others have appeared in the *Relief Society Magazine*.

Innovations in the new volume will be sections of Religious Verse and Verse for Children, in addition to the section of Verse Emphasizing the Esthetic Motive.

Food Posters Available on Request

A SERIES of excellent large-size posters on wartime nutrition are available upon request to the Metropolitan life Insurance Company. Individuals or ward Relief Societies interested in obtaining copies of these posters should make request to the nearest branch office of the Metropolitan Life Insurance Company, or may write direct to the Metropolitan Life Insurance Company, Newhouse Building, Salt Lake City, Utah.

Urgent Call for Nurses

Counselor Marcia K. Howells

THE demand for nurses is greater than ever before. We are officially informed that the Army and the Navy are calling for approximately 3,000 graduate registered nurses per month. This is to meet the emergency of war. These are the nurses who will care for our sons, brothers, and husbands who are injured in war. This call by the military authorities for nurses will create thousands of vacancies in hospitals and training schools. The sick among defense workers and civilians must also be cared for. Never in the history of our country has there been such an opportunity for young women to equip themselves for a nursing profession and to serve their country as at the present moment. Any young woman between the ages of 18 and 35 who is a high school graduate in good health may begin her training at once, and soon her work in the hospital will relieve a graduate nurse to join the armed forces. No qualified applicant should be kept out of the schools of nursing because of the cost. Already some money has been made available to aid women to obtain training. Hundreds of hospitals are willing to pay student nurses while this valuable nurse training is being acquired. As a state of emergency exists, the usual training period of three years may be shortened. The nursing profession now, more than ever, offers a rare opportunity for service, advancement, and financial independence. The profession offers executive positions of importance for the ambitious girl. There are many opportunities at the top, and nurses qualified for supervisory and teaching posts receive large salaries.

Nursing is one of the finest and noblest professions in which women can engage. It is indispensible to life itself. It prepares women to become better wives and mothers, increases their usefulness in community life, and now is critically needed by our country. "To serve your country in war and peace, become a nurse." Women who become trained nurses are prepared to engage in one of the war's most vital activities; also they are better prepared to help in the reconstruction period after the war is over.

The Relief Society has always been interested and helpful in recruiting nurses. Before training in recognized schools of nursing became generally available, classes were organized by Relief Society to assist in nurse training. The General Board of Relief Society has in various ways promoted this vital activity. As a result, communities have greatly benefited.

Now that the "National Nursing Council for War Service" is asking for 55,000 well-qualified students to enter schools for nurse training during the coming year, the General Board of Relief Society is eager to assist in making this need known.

Complete information may be obtained from local hospitals, from your State Nursing Council for War Service, or from National Nursing Council for War Service at 1790 Broadway, New York City.

Hand-embroidered quilt in Mexican national colors—red, white, green—presented to President Amy Brown Lyman as a centennial gift from the Relief Societies of the Spanish-American Mission.

NOTES FROM THE FIELD

Vera White Pohlman, General Secretary-Treasurer

Regulations governing the submittal of material for "Notes from the Field" appear in the *Magazine* for June 1942, page 420.

MESSAGES FROM THE MISSIONS

Spanish-American Mission (El Paso, Texas)

ON the opposite page is a picture of a beautiful taffeta quilt made by the Relief Societies of the Spanish-American Mission and presented recently to President Amy Brown Lyman as a centennial gift from this mission. Each of the twenty-five white taffeta blocks is exquisitely embroidered in harmonizing colors with red and green predominating. The squares are set together with bands of red taffeta. The white strips at the top and bottom of the quilt are set between red bands, and the wider border surrounding the entire quilt is in a lovely shade of green taffeta. The quilt is lined with red taffeta. The following excerpts from a letter from Emma Haymore, president of the Spanish-American Mission Relief Society, describes how this unusually lovely and unique quilt was made:

"A year ago in October, we started our project to teach Relief Society work and organize Relief Societies. In order to keep in touch with these organizations and to promote the work meeting, we sent out a small square of white taffeta. Each Relief Society embroidered a design typical of its race and people, with the name

A RELIEF SOCIETY MEMBER AT LLANO, AND HER THREE CHILDREN
Who walked over ten miles to and from Church to be at a conference. The young man is Elder Walkins, auxiliary field representative for the mission.

MEMBERS OF RELIEF SOCIETY AT CARLSBAD, NEW MEXICO

of the Society on the block. These were returned to me, and we sewed them together in a quilt using their national colors, red, white, and green. The red signifies the blood shed for freedom, the white for hope of the Mexican race, and the green for peace. Some of our fine presidents who have helped with this project are: Sisters Wilson, Cuellar, Gallardo, Prien, Rico, Ruiz, Duarte, Bonilla, Muro, Hernandez, Trujillo, Garcia, Balderas, Maestos, Quintana, Gonzales and McGee. We hope you enjoy using this quilt as much as we enjoyed making it."

Some idea of the outstanding progress being made in this mission under the direction of President and Sister David F. Haymore may be obtained from the following paragraphs quoted from letters of June 20 and September 26, 1942 from Sister Haymore:

"Our Societies now number 26, an increase of 17 in the 22 months spent in the mission, with 5 more preparing—one in San Antonio, one in Brownsville, one in Eagle Pass, Texas; one in Canon and one in Artesia, New Mexico. With these completed, we will have one new Relief Society for each month we have spent in the mission.

"We found during our tour that encouraging progress had been made in our Societies. At Carlsbad, New Mexico, where the Relief Society had died out some years ago, we now have 11 enrolled, and a sweet spirit prevails. (See accompanying picture.) I feel that the Singing Mothers' group has helped; they were all in costume. Since our conference, there has been seven baptisms. At Llano, New Mexico, way up in the hills, we have eight members; six of these are converts whom we baptized before we organized on February 7, 1942. When we called on Sister Quintana and her counselors to speak, they felt so humble they asked to be excused as they had had no experience in public speaking. I

took each one in my arms and lifted her to her feet and stood by her while she bore her testimony. I couldn't help thinking of Nephi's words—'The Lord God will proceed to do a marvelous work among the Gentiles, which shall be of great worth unto our seed; wherefore, it is likened unto their being nourished by the Gentiles and being carried in their arms and upon their shoulders..' Accompanying is the picture of one member who walked over 10 miles with her children to be at our conference.

"The Spanish-American people love Relief Society work. Sometimes Relief Society workers are welcomed in homes where the elders are not at first admitted. As the Prophet Joseph Smith said, 'This work is according to their natures.' They value charity, as they have felt the pinch of poverty. The work meetings appeal to them, as they love bright-colored floss and laces; and the Singing Mothers, because their souls are filled with rhythm. Their homes are filled with babies, and they do love to learn how to teach them after the gospel of intelligence enters there.

"Our largest group of Singing Mothers is at La Jara, Colorado. Here we have 18. This Society of 21 is composed entirely of non-members. They have two Church welfare gardens, and have earned their own money and bought the seeds to plant. They have made two quilts and sold one for five dollars; they have done a lot of remodeling and are learning to pressure cook. Their most recent achievement is the purchase of two small pigs, to which all the members give their scraps. The fine thing about it all is that three or four have asked for baptism. The Relief Society is one of our best missionaries. (It was later reported by Elder Brockbank that three of these members 'were baptized August 23 mainly through the influence of the Relief Society.')

"In May, La Jara, Manassa, Romeo, and Alamosa Relief Societies were organized into a district with Sister Nora Wilson, capable and lovely, as our district president. This is the first district in our mission, so we feel very proud of it.

"In Houston, we have 15 registered Relief Society members who are non-members of the Church. We spent the centennial with them in March. The talks, songs, and stories were strictly Mormon, and the sisters expressed a gratitude to belong to an organization founded by a prophet. These sisters are some of the best contacts our elders have, so says Elder Wade, the district president. Elder Hale from New Mexico reports: 'Our Relief Society in Canon is doing a great missionary work. We have made more friends and investigators through this than any one thing.'

"We could tell you something about each new and old Society, but this letter would grow long.

"We planted a Texas variety of apple tree for our centennial tree. It resembles the Relief Society work in our mission, as it has grown a foot already and is spreading out in every direction. It is hardy, takes a lot of neglect to harm it, thrives in rocky ground and hard times, and is very long lived."

Her Majesty Queen Salote Tubou of Tonga and her husband, the Premier, with Evelyn H. Dunn, president of Tongan Mission Relief Societies. Navaho blanket is one presented to the queen by Elder George Albert Smith.

Tongan Mission

THE following very interesting letter from President Emile C. Dunn of the Tongan Mission describing Relief Society centennial celebrations was received in September 1942:

"You no doubt know before now that Sister Evelyn H. Dunn is in New Zealand, and we do not know how long she will be compelled to stay there. She has, however, been keeping in touch with the work in Tonga by mail, and she translates and prints all of the lessons and instructions for the Relief Societies and Primaries of the Tongan Mission, and sends them to us.

"More than a year ago we organized the districts with an independent president in each district who has the Relief Societies and the Primary Associations of the district in charge. This has proved to be a wonderful help since Sister Dunn had to leave, and she sends her instructions to each of them direct, which they carry out.

"We miss Sister Dunn this year inasmuch as it was to have been a special year for activity in commemoration of the founding of the Relief Society. The sisters are trying hard to do everything they have been asked to do each month, and they have accomplished a lot of good. Special centennial services were held March 17 and 24 and April 6, in the three districts in connection with the district conferences. At each conference an entire day's program was conducted by the Relief Societies. I will relate briefly herein some of the things which took place at the meetings.

"The Togatabu District Relief Society meeting commenced at 10 a.m., March 17, with Sulia Tuikitei in charge. Her Majesty Queen Salote Tubou had been invited to attend the service, but due to illness she sent her regrets and asked us to forgive Her Majesty for not being able

This picture shows part of the people attending the Haalaufuli Relief Society centennial feast, April 6, 1942.

to attend. The large Tongan thatched-roof house in the nutmeg grove was full of eager people, and although the meeting continued for two and a half hours every one sat quietly and enjoyed the songs, poems, and speeches rendered by the Relief Society sisters. Sini Afimui, the first president of the first Relief Society organization of the Togatabu District, was present and spoke, as well as reciting a poem which she had composed especially for the occasion. A feast was held at noon where everyone enjoyed the finest food the country can produce. A large cake with one hundred candles on it was placed high above the other food, and the candles were lit. While they were burning, the crowd of six hundred people sang: 'Come, Come, Ye Saints,' and the nutmeg grove rang louder than it had ever done before. Tongan dancers entertained during the feast, and some customary short speeches were given.

"The Relief Society took charge of the evening session of conference with a continuation of the songs, speeches, and poems. Each branch of the district had prepared two new songs, and every one of the sisters was asked to compose a poem. Not all of the poems were rendered, but all of the twenty-eight songs were heard during the two Relief Society sessions, and they were enjoyed very much.

"The Relief Society day at Pagai Haapai was one of the most spiritual gatherings that I have ever witnessed. Mele Sisi Tubou was in charge. Mission Relief Society secretary, Teini Hettig and Sulia Tuikitei, president of the Togatabu District Relief Society, were present and spoke.

"The wife of the governor, Lea Ae Fa, with her spokesman, and the wife of the police magistrate, Temeleti, attended the feast which was held at noon. Jiake Lolohea, who was the man who helped to establish the Church in Haapai, attended the feast and spoke to the people. I think this was one of the most

orderly feasts I have ever seen held in Tonga. Mele Sisi Tubou, president of the Haapai District Relief Society, took charge.

"The afternoon session commenced at 3:30. Again we had a good time with the Relief Society—laughs and tears and everyone wide awake.

"The next morning we planted three trees on the front lawn of the Pagai Branch lot. Appropriate songs were sung and a short speech given by President Emile C. Dunn. The trees were planted by the presidents of the three branches of the Haapai District.

"The Vavau District Relief Society conference was held April 6 at Haalaufuli, Vavau, with district Relief Society secretary, Ana Harris, in charge. She had everything very well arranged, and the Saints were prepared to have a day of celebration. Sisters Sulia Tuikitei, Mele Sisi Tubou, Teini Hettig, and Ana Harris were the main speakers at the forenoon session. Their songs and poems were very well rendered. The district Singing Mothers sang very well. President Dunn spoke at this session.

"At noon a sale of mats, which had been made by the sisters, was held, and $30 worth of mats were sold in a very few minutes. At one o'clock a very delicious dinner was served in Tongan style to seven hundred people. This was really the most elaborate feast that has ever been served by the Church in Tonga. After all had had all they could eat, there were 120 bola left to divide among the people for supper. The feasts given for President David O. McKay and Elder George Albert Smith were not more than one half as elaborate as this feast.

RELIEF SOCIETY SISTERS OF THE TOGATABU DISTRICT AT MAKEKE, MARCH 17, 1942

The six seated in front are: Galu Taufa, Hola Fagubo, Sulia Tuikitei, Relief Society president, Togatabu District; Teini Hettig, mission Relief Society secretary; Sebiuta Lolohea, and Besileui Ogo Niu.

Dancers at Relief Society centennial celebration, Haalaufuli, Vavau, April 6, 1942. Left to right: Olotonui Finau, Amelia Ofa, and Selu Fetuu, all of Haapai.

"The people had prepared so many Tongan dances and lakalaka that they asked me to let them have the entire afternoon to show them, so they started at 2:00 o'clock and at 5:30 they had several left to show, and they had not given the same one twice. I am enclosing some pictures of the dancers and part of the crowd who witnessed the dances. I was thrilled through when I watched thirty M Men and thirty young ladies, not one of whom uses tobacco or any kind of intoxicating drink, every one of them Latter-day Saints; and their eyes sparkled with glee and their actions were that of refinement as they rendered one of the most beautiful Tongan lakalaka I have ever witnessed.

"The wife of the governor of Vavau, Mrs. Tuna Ulukalala, attended the evening session of the Relief Society conference, and she very graciously accepted an invitation to speak. She spoke of the fine work which she had noticed that the Relief Societies of Tonga are doing, and encouraged the sisters to do their best because they are members of a wonderful organization.

"After two hours of meeting, the evening session was turned into a social evening and the remaining songs, speeches, and poems, as well as the remaining dances which had not been shown during the afternoon, were rendered.

"Thus closed three very successful Relief Society conferences in commemoration of the one hundredth anniversary of the founding of the Relief Society. The history of the founding of the organization was well given in all districts. The history of each branch of the Tongan Mission with the names and dates of the first Relief Society organizations and their presidents and secretaries were well given, and we feel that all has been done to bring to the mind of the Saints the real reasons for the Relief Society organization.

"I am enclosing a few pictures of the different groups which attended some of the meetings and activities so you can more fully appreciate the good time we had together, although we were without our mission Relief Society president, Sister Evelyn H. Dunn."

Tahitian Mission

VENUS R. ROSSITER, president of the Tahitian Mission Relief Societies, in a letter dated August 17, 1942 and received by the General Board October 13, wrote as follows:

"The lessons for the 1942-43 season arrived by the last boat from America, also copies of the May and June issues of *The Relief Society Magazine*, which we were very happy to receive.

"Our sisters were very much enthused about our centennial programs, and are clamoring to do something similar each year. In the Papeete Branch, a program was given consisting of special vocal and instrumental music, and three interesting talks on the organization and accomplishments of the Relief Society . . . the history of the Relief Society in the Tahitian Mission . . . and . . . the history and accomplishments of the Relief Society in the Papeete Branch. . . . This was followed by a buffet luncheon and display of handwork at the mission home. For next March 17, we hope to present a dramatization of the first meeting of the Relief Society.

"The sisters of the Papeete Branch have recently completed crocheting very attractive curtains for the mission home, and are now crocheting covers for the pulpit, sacrament table, and the piano in the meeting house. From Tubuai, the Relief Society sent a number of very finely-woven panama hats to be sold in Papeete, from which they realized four dollars apiece."

Palestine-Syrian Mission

FOLLOWING are excerpts from a letter from Elder Joseph Uzanian, presiding elder of the Beirut Branch, recently received by Elder Thomas E. McKay, assistant to the Council of the Twelve, who is in charge of the European missions of the Church:

"We receive some of the Church publications you are sending, and by reading them we understand something about our Church, and especially we received the 112th Semi-annual Conference Report, and we are exceedingly glad for it. Would that we had a chance to attend a conference like that! From it, we are receiving a lot of information and advice to the Saints here in Beirut. The lessons sent by President Amy Brown Lyman for the Relief Society sisters were translated and delivered to the sisters. We get a lot of benefit from studying them. We receive a lot of lessons and high ideals. We also were exceedingly glad to read the report of the one hundredth anniversary of the Society.

"At present my thoughts are over there, and I pray that in another year we will have peace with us.

"Because of troublous times, the members are closer together. I am visiting them regularly and continuously and strengthening them in their faith, and I perceive that their troubles are so much that it is sufficient; nevertheless, they are firm in the faith and are trying to live saintly lives."

Brazilian Mission

THE following letter from Amelia W. Bowers, recently released as president of the Brazilian Mission Relief Societies, was dated February 12, 1942 and reached the General Board May 26, just a few days before Sister Bowers herself called at the office upon her return from this mission:

"The year of 1941-42 has been successful in the Relief Society work, and the yearly bazaars were held as usual in the districts of Sao Paulo

Officers of Joinville Branch Relief Society and, at right, Amelia W. Bowers, president of Brazilian Mission Relief Societies. (Picture taken in October 1941.) Note Relief Society motto and placard bearing slogan, "Members Old and Members New—100,000 by '42." The monogram FHV encircled by the motto is the abbreviation for Frauenhilfsverein, which is the German word for Relief Society. These posters were displayed throughout the mission at all meetings during this conference tour.

and Joinville. The needy poor have been cared for and a good healthy spirit prevails in each branch of the districts.

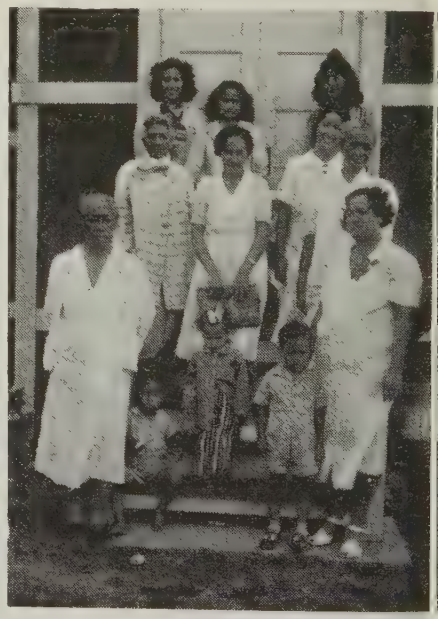
"We sincerely regret the closing of our German meetings which includes the Relief Societies, which closing was necessary because of na-

DISPLAY OF HANDWORK AND OFFICERS AT 1942 ANNUAL BAZAAR OF JOINVILLE DISTRICT RELIEF SOCIETY, BRAZILIAN MISSION

DISPLAY OF HANDWORK AT ANNUAL BAZAAR OF SAO PAULO DISTRICT, BRAZILIAN MISSION, 1942

tional decrees issued this last month. Our branches were preparing for the March centennial and had plans well under way; but these have been abandoned, and plans may be made to hold our programs in Portuguese. The pity of it is that so few of our members and friends speak and understand Portuguese, so it will fall upon the few who can to carry on, with the help of the elders.

"As a souvenir of the one hundredth anniversary, a cookbook is being assembled and now will be translated and printed in Portuguese with the hope that everyone will enjoy it just as much as possible. We also intend to have special membership cards containing the Relief Society motto, for our faithful members. Other plans are being held in abeyance, awaiting future developments.



MEMBERS AND VISITORS AT CENTENNIAL PARTY AT WAIEHU BRANCH RELIEF SOCIETY, MAUI DISTRICT, HAWAIIAN MISSION.

"Our plans for the future of the Relief Society embrace the idea of teaching the members enough Portuguese so that they can understand the Gospel at least.

"We regret the present conditions and will start to rebuild our organization using the Portuguese language, and we will continue the work, a work to which our faithful have been true and which they shall greatly miss until they again meet in Relief Society meetings."

Hawaiian Mission

ELDER JOHN D. STEWART very kindly sent the accompanying pictures taken at the Relief Society centennial party of the Waiehu Branch in the Mani District of this mission.

British Mission

THE centennial of Relief Society was appropriately and extensively observed in the British Mission, according to letters and reports received from both Acting Mission President A. K. Anastasiou, and Marie W. Anastasiou, president of British Mission Relief Societies. Preliminary to the celebration, the mission Relief Society board reproduced and sent to all of the 71 branches of the British Mission, "A Song of Triumph," one of the official centennial songs, and two plays and two pageants sent by the General Board. The mission board recommended that Tuesday, March 17, and Sunday, March 22, be devoted to Relief Society centennial programs in each branch. A suggested program for local observances of the centennial was published in the *Millennial Star* for March 5, 1942, and included on March 17 the planting of a Relief Society centennial tree (preferably the British Oak), a play, pageant, or social evening, and a luncheon or supper. The *Millennial Star* also published a suggested program for the time of the sacrament meeting on March 22 which was made available to Relief Society and included appropriate hymns and addresses. Comprehensive releases relating to the centennial and the work of Relief Society were prepared and issued in advance of the centennial to the various newspapers. Immediately after the anniversary date, President A. K. Anastasiou wrote on March 20 as follows:

"On the occasion of our centennial celebrations in the British Mission, we have circularized the British press as per copy enclosed herewith, and hope that we shall receive a good response. There has been a marked change for better in attitude with respect toward the Church by the British press during the past two years.

"Last Tuesday we celebrated the centennial observance of the organization of the Relief Society at the British headquarters at Ravenslea. A cherry-blossom tree was planted by the sisters and dedicated by the mission president. The program consisted of two pageants and a play, which we were happy to receive from your good offices. Our membership is increasing very noticeably, and the dues are coming in almost daily. The sisters are responding to our call very splendidly. Refreshments were provided for about forty people last Tuesday, and the whole program was one of inspiration and great joy,

especially to the women of our branch.

"We anticipate receiving reports from the branches of the mission and hope that they will indicate the celebrations held were as good as the one which we had the pleasure of participating in here in London.

"We have faith to carry on our Relief Society work and build up our Church through the Relief Society in the British Mission. Sister Anastasiou and her counselors join me in expressing the joy in our hearts for this great occasion and in sending love and affection from the Saints of the British Mission to the Saints in Zion."

This letter was accompanied by the special centennial issue of the *Millennial Star*, dated March 19, 1942. The front cover was printed in blue and gold, Relief Society colors, and contained the pictures of Emma Hale Smith, the first president of Relief Society, and Amy Brown Lyman, present president. The back cover featured the proposed Relief Society centennial memorial. This issue contained a prize centennial poem by Rose N. Munton of the West London Branch, pictures of the mission Relief Society board, a brief history of the British Mission Relief Society, a prize centennial story by Ethel Bailey of the Sheffield District, an editorial by Marie W. Anastasiou, mission Relief Society president, message from British Mission Relief Society supervisors, and other appropriate articles and greetings. Subsequent issues of the *Millennial Star* have contained accounts of the Relief Society centennial celebrations in various parts of the British Mission, including interesting reprints from various newspapers.

MOTHERS AND DAUGHTERS' BANQUET OF THE ARGENTINE MISSION RELIEF SOCIETY, BUENOS AIRES DISTRICT, DECEMBER 1940
In the foreground is seen the oldest mother, who was born one month before the Mormon Pioneers entered the Salt Lake Valley.

Theology and Testimony

"Articles of Faith," by James E. Talmage

Lesson 13

The Holy Bible

(Tuesday, February 2, 1943)

Condensation of Chapter XIII of *Articles of Faith*, by Talmage

(This condensation is placed in the *Magazine* in the hope that it will result in more class members familiarizing themselves with the lesson.)

Our Acceptance of the Bible

The Church of Jesus Christ of Latter-day Saints accepts the Holy Bible as the foremost of its standard works, first among the books which have been proclaimed as its written guides in faith and doctrine. The historicity of the record is accepted as unreservedly by the Latter-day Saints as by the members of any sect; and in literalness of interpretation on this Church probably excels.

Nevertheless, the Church announces a reservation in the case of erroneous translation which may occur as a result of human incapacity, for the English Bible professes to be a translation made through the wisdom of man, although in its preparation the most scholarly men were enlisted.

The Name "Bible"

The name "Bible"—signifying literally books—designates the collection of sacred writings otherwise known as the Hebrew Scriptures. A very natural division of the Biblical record is effected by the earthly ministry of Jesus Christ; the written productions of pre-Christian times came to be known as the Old Covenant; those of the days of the Savior and the years immediately following, as the New Covenant. The term *Testament* gradually grew in favor until the designation *Old* and *New Testaments* became common. (See I Corinthians 11:25; compare Jeremiah 31:33.)

THE OLD TESTAMENT

Its Origin and Growth

At the time of our Lord's ministry in the flesh, the Jews were in possession of certain scriptures regarded by them as canonical or authoritative. As to the formation of the

Jewish Canon, or the Old Testament, we read that Moses wrote the first part of it, viz., the Law; and committed it to the care of the priests, or Levites, with a command that they preserve it in the Ark of the Covenant (Deuteronomy 31, 9, 24-26), to be a witness against Israel in their transgressions. The law of Moses was augmented by later authoritative records. That the people had access to these records is evidenced in the writings themselves. (Read John 5:39; Acts 17:11; Luke 24:44; Deuteronomy 17:18)

Ezra is usually attributed the credit of compiling the books of the Old Testament as far as completed in his day, to which he added his own writings (The Book of Ezra). In this work of compilation he was probably assisted by Nehemiah and the members of the Great Synogogue—a Jewish college of 120 scholars. (This information is given in certain of the apocryphal books; see 2 Esdras.) Thus, it is evident that the Old Testament grew with the successive writings of authorized and inspired scribes from Moses to Malachi, the last of the prophets of note who flourished before the opening dispensation of Christ.

The first important translation of the Hebrew canon is known as the *Septuagint*. This Greek version (286 B.C.) was so termed because perhaps the translation was made by a body of seventy-two elders, in round numbers seventy; or as other traditions indicate, because the work was accomplished in seventy days.

The present compilation recognizes thirty-nine books. These are classified as follows:

The Pentateuch or Books of the Law (Genesis through Deuteronomy)
The Historical Books (Joshua through Esther)
The Poetical Books (Job through the Song of Solomon)
The Prophetic Books (Isaiah through Malachi)

The Apocrypha embrace a number of books recognized as of doubtful authenticity by most Protestant and Mormon peoples, but accepted by the Roman Catholic Church.

THE NEW TESTAMENT

In the fourth century, there were generally current several lists of the books of the New Testament as we now have them. At the beginning of this century in question, the oppressive measures of Diocletian, Emperor of Rome, were directed not alone against the Christians as individuals and as a body, but against their sacred writings, which the fanatical monarch sought to destroy. Ecclesiastical councils finally determined the authenticity of certain various manuscripts, and since 419 A.D.—the year in which the last of these councils was held—there has been no dispute concerning the authenticity of what we recognize as the New Testament. Of the many versions of the Bible, the Vulgate, a translation of the Septuagint from Greek into Latin, is the official Roman Catholic version. Many modern English versions have appeared since the beginning of the thirteenth century. The leaders of the Reformation made excellent contributions in this field. The King James Version, however, is yet in current use among Protestants and remains unsurpassed

LESSON PLAN

Article 8—"We believe the Bible to be the word of God as far as it is translated correctly."

Lesson Aim: To develop an understanding that tradition, history, literary analysis, and prayerful research all contribute to prove the authenticity of the Bible.

Suggested Material Outline

I. The Bible as a whole
   A. The meaning of the name "Bible"
   B. Outstanding versions of the Bible. (Only the most important should be treated in this lesson with the importance of the King James Version especially emphasized.)
   C. Testimony of the Book of Mormon regarding the Bible

II. The Old Testament ("This Bible of the ancient Hebrews is a social product of a great race.")
   A. The Pentateuch — from Genesis to Deuteronomy
      "These first five books and the Book of Joshua represent an undertaking without parallel in scope in ancient or modern literature. In comparatively few pages is effectively condensed accounts of the material universe; the origin of man; the beginnings of Hebrew life, institutions, and religion; the backgrounds of neighboring peoples; the Hebrew's patriarchal ancestry, their bondage in Egypt, their conquest of Canaan, their customs, institutions, and laws, and, most important of all, their religion. Thus the Pentateuch is one of the marvels of the human race."
   B. The Prophets
      1. The Former Prophets—as treated in the Books of Joshua, Judges, Samuel, and Kings
         "These are really history books written from stories and memories which lingered among the people—such as the Song of Deborah (Judges, chapter 5)—and from old chronicles and records then extant, but now lost."
      2. Later Prophets — Isaiah, Jeremiah, Ezekiel, and the Twelve Minor Prophets
         "Certain of the prophets wrote down their sermons and the word of the Lord as it came to them. Ezekiel is an example. Others preached and proclaimed the will of God, and their followers wrote down the message. Hosea and Micah are examples. Still others dictated to a scribe, as for example, Jeremiah. The prophets preached the gospel of righteousness."

C. Inspired writings

"The problem of whether the Bible was to be limited to the two great books—the Pentateuch and the Prophets—was before the ancient Hebrews. Undoubtedly other writings, not included, were inspired and had literary and historical value. At last, after much discussion, especially concerning Lamentations and the Song of Solomon, the following writings were admitted to a third great book of the Bible: Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, I and II Chronicles." (Talmage, James E., *Sunday Night Talks*, p. 263)

III. The New Testament

"Jesus probably did not put His teachings in writing; but we have reason to believe that certain Apostles noted down many of the sayings of Jesus. Undoubtedly the Apostles discussed these sayings with each other and with Jesus . . . and out of such a background sprang the Gospels." The younger generation of Christians as well as the older eye witnesses, wrote much literature, and each, no doubt, would have been pleased to have his writings reach the level of scripture. The Gospels and the Epistles of Paul were being accepted as such, for we find Justin Martyr in the year 140 A.D. writing thus: "On the day of the Sun all those of us who live in the same town or district assemble together, and there is read to us some part of the Memoirs of the Apostles."

"Finally in 397 A.D. at an important church meeting held at Carthage, North Africa, the New Testament was pronounced complete and a 'Sealed Book.' It is true that in the early centuries some of these books were called in question, but so far as we are concerned the Church has accepted all that we have in the New Testament as being authentic. Moreover, they were written as indicated by Peter, John, Paul, etc."

A. The Gospels and the Acts

1. The Gospel according to Mark

Mark was Peter's intimate associate. At Rome during the closing years of Peter's life, on many occasions Mark served as interpreter, repeating the Aramaic reminiscences of Peter in Greek for the Roman congregations. From this association and the oral history and religion then extant, Mark wrote the Gospel bearing his name.

2. The Gospel according to Matthew

It seems certain that Matthew wrote down, in the vernacular Aramaic which Jesus spoke, many of the sayings of Jesus, and led out in composing

a general collection of Jesus' sayings.

3. The Gospel according to Luke, and the Acts of the Apostles

Luke, a Greek physician living somewhere on the shores of the Aegean Sea, was a friend of Paul. By his time and in his country, many confusing and even contradictory stories concerning the life and sayings of Jesus and the acts of the Apostles were being circulated. He sensed the need of an authoritative account and resolved to write one himself. (See Luke 1:1-4)

B. The Letters

Paul's letters to his congregations of Greek converts in Syria and Asia Minor and later in Macedonia and Greece form an important part of the New Testament. The letters of Peter and James are splendid religious sermons even for this day.

C. The Revelation of John

This prophet, in three great visions replete with symbolism, portrays the ultimate triumph of the Kingdom of God.

Suggested Method Outline

I. The first topic of this outline, "The Bible as a Whole," should be presented by the class leader.

II. Other major portions of the outline may be assigned to class members provided the material for research is made available to them and provided that the class member can be made to understand the importance of staying within the time allotment suggested by the leader.

III. If the class leader feels that it would add to the interest and understanding of the class as a whole, she might suggest that each individual assigned a topic might read choice bits from the scriptures they treat in the topic.

IV. As the literature department in the ward Relief Society is considering "The Bible as Literature," it is suggested that the class leader in the theology department work in close cooperation with the class leader in literature. Each can help the other in stimulating the women to read the scriptures.

V. As an application of this lesson, it would be well for the class leader to urge the members to spend at least a few hours' time in reading the Bible. Practical plans for reading the scriptures might be discussed by the class leader and the members.

References

See literature preview, *Relief Society Magazine*, June 1942, pp. 433-435, for suggestive books helpful in the preparation of this lesson.

Visiting Teachers' Messages to the Home

Lesson 5

Obedience to Civil Law as an Expression of Faith

(Tuesday, February 2, 1943)

PATRIOTISM means loyalty to our country, not necessarily the country in which we were born, but that in which we make our home, whether or not we were born there.

In the United States, for instance, hundreds of thousands of men and women have come here from other countries, and this is now their home. It is to the United States, therefore, that they owe their allegiance. If they are citizens, they have taken an oath not only to be loyal to this government, its constitution, and laws, but also to renounce all allegiance to the governments of their homeland.

Now, the teachings of Christ always have been that members of the Church should be true to the rule of the country in which they live. The Gospel is a gospel of peace. Obedience to it brings happiness. But peace and happiness are incompatible with outward strife.

"Honor the king," was Peter's advice to the Saints of his time. This is another way of saying that they should be subject to the government of their country. It does not, of course, imply that they had to approve of all that the king did and said.

Jesus, when his enemies endeavored to trap Him into treasonable utterances, advised His hearers to "render unto Caesar that which belongs to Caesar." That is to say, He recognized the necessity for political government.

Then, too, there is our own Article of Faith, which bids us to be subject to "kings, presidents, rulers, and magistrates," in whatever country we may be living.

In the Doctrine and Covenants 134:1, we are told that "governments were instituted of God for the benefit of man, and that He holds men accountable for their acts in relation to them." This statement means that whatever government one may live under should be administered "for the good and safety of society."

In the United States there are federal, state, and local laws for its citizens to obey. These laws are made so that life may run more smoothly for us. All are made for the public good, health, and safety, and the least we can do is to obey them as our Church teaches. One can easily see what happens when traffic rules, for instance, are violated. The same thing is true of other laws.

Discussion

1. Why is it important to have laws regulating the milk and water supply, communicable disease, etc.?
2. What are some results of a disregard of traffic rules? How can women help enforce these laws?
3. Explain the statement, "He who keepeth the laws of God hath no need to break the laws of the land."

Work-and-Business

New-Fashioned Thrift

Lesson 4

Conserve Heat and Light

(For optional use on Tuesday, January 12, 1943)

CONSERVE, that's the keynote. No matter what type of fuel or method of firing is used for heating purposes, every householder should have the same thought in mind—more heat for less fuel. With our country facing congested transportation, a labor shortage, and a shortage in some kinds of fuel, the Government has given some general heating rules to help consumers everywhere make the best use of what they have and can get:

1. Get your house in order. Insulate your walls, roof, and floors with four inches of rock wool, or the equivalent of sheet type insulating material.
2. Use storm doors and sashes to save a good-sized portion of fuel each year.
3. Weather strip windows and doors. Felt weather stripping is better than none at all.
4. Be sure thermometer or thermostat is on an inside wall away from drafts of outdoor air, fireplace, or radiators. Thermostats installed on coal furnaces to adjust draft doors and dampers ordinarily regulate temperature precisely and often cut fuel consumption.
5. Keep temperatures at 65 degrees when people are active, 70 degrees when the family is sitting down, and 50 to 60 degrees when the family is in bed, for most economical use of fuel.
6. Close the damper in the chimney of your fireplace when there is no fire.
7. Reflecting shields behind radiators throw heat out into the room instead of into the walls.
8. Have your serviceman approve radiator covers if you use them.
9. To conserve heat, turn off the radiators in unused rooms and close the doors.
10. When radiators are turned on, don't waste heat by careless opening of windows and doors.
11. Don't block hot-air ducts with pieces of furniture.

The essential things in the operation of any kind of heating plant are to obtain as much heat as possible from fuel used, to distribute the heat evenly throughout the house, and to conserve it. To do this effectively, a thorough and careful check for needed repairs and loss of heat should be made of both house and equipment. If an experienced serviceman or heating engineer does the checking (and an experienced man should be consulted if possible), he can give many valuable suggestions as to adjustments. However, if the mechanic who has inspected or conditioned your equipment heretofore is working in defense industries, don't worry too much, there are many cleaning and repair jobs you can do for yourself. Then, too, the men of the family are becoming fewer in number, which means more responsibility for the housewife. First of all, a thorough cleaning of the entire heating system—furnace, flues, pipes, radiators, stoves, heatrolas, burners,

chimneys, etc.—is important. Lint, soot, ash, and other accumulated dirt prevent the heat from being distributed as it should be. Some experts say this accumulation causes a 50 percent heat loss. Cleaning is not so bad if one is properly prepared and tools are collected before commencing a job. Stiff brushes with long or short handles that reach all parts, a partially covered bucket or deep pan to collect the debris without too much dust flying about, a pair of thick gloves, a putty knife, and some abestos are the principal equipment. At least once a year the chimney and smoke pipe (the latter taken down) should be cleaned to insure good draft. Since there are many kinds of heating equipment and as many kinds of fuel, the housewife will need to study the system in her own home and clean as often as necessary, using tools best fitted for her particular needs.

While cleaning, it is easy to detect warped or burned-out grates which allow unburned fuel to drop into the ashpit, and leaks in fire pot and pipes which not only allow loss of heat but permit smoke and ashes to filter into the air. Sometimes moisture causes rust or corrosion of furnace or stoves when not in use, especially is this true of gas furnaces or heaters. To make a small fire once or twice during the summer on a cool day will help to correct this and prevent a big repair bill. Leaks in fire pots can be stopped by putting putty, made for the purpose, into cracks with a putty knife. Asbestos paper will seal cracks in air ducts at bottom where furnace reaches the floor. Cheesecloth or other material placed over air ducts and intakes or radiators will collect the dust and smoke, but this also interferes with heat passage. If filters are used, especially with an air fan, they should be cleaned and replaced as necessity requires. To clean, turn them upside down, gently shake or tap on the corner of any stationary object, then further clean by using either the blower or suction tube of a vacuum cleaner.

Many things might interrupt the normal production and free circulation of heat, some of which are: size of unit required according to the amount of heat needed; too much or too little draft; kind and size of fuel used; whether fired by hand or automatically controlled equipment; humidity; proper operation; and burning of rubbish and garbage. The kind of service a heating system gives depends upon varying standards of comfort required for the family unit, but researchers say if the temperature is lowered five degrees, there will be a saving of 13 percent in fuel over a twenty-four-hour period.

While conserving heat and fuels homemakers must not forget another utilitarian item vital to many industries. Good lighting saves the eyes from strain, increases speed and accuracy, and prevents accidents. Sufficient light should be used, but it should not be wasted. Some ways to increase light and save electricity are:

1. Eliminate colored bulbs. They may absorb as much as one-third of the light.
2. Blackened bulbs burn less efficiently than new ones.
3. Keep lamp shades and light fixtures clean; dirty ones absorb as much as one-fourth of the light.
4. Replace dark shade linings with white or light ones which will reflect light rather than absorb it.

5. Use one high wattage bulb in place of several smaller bulbs of lower wattage. Electricians say that a 100-watt bulb gives 50 percent more light than four 25-watt bulbs and uses the same amount of current.
6. Promptly pull out plugs on electric appliances when not in use.

Be wise and efficient by saving all the electricity possible so there will be sufficient for the extra demands of industry and home consumption.

References

America's Housekeeping Book, Chapter 26, pp. 413-450; Chapter 29, pp. 503-516.

SUGGESTIONS FOR HOME TOPICS' CLASS LEADERS

The following suggestions are given with a view of being helpful to class leaders in the presentation of the home topics:

The textbook, *America's Housekeeping Book*, does not, of course, contain information relating to fast-changing conditions due to the war, and cannot be used as the sole source of reference material. It is therefore expected that class leaders will supplement the recommended text with current material related to the topics from newspapers, periodicals, and radio broadcasts.

Class leaders should keep in mind the future topics as previewed, so that in the meantime they can gather material that will contribute to discussions. The attention of class members should be called to future topics so that they too may gather helpful material.

The Department of Agriculture, Washington, D.C., publishes monthly the *Consumers' Guide*, price 50 cents per year. This bulletin contains the latest authentic information on consumers' goods, and should be suitable as an additional reference. It should be particularly valuable to class leaders who do not have access to public libraries, periodicals, or the daily press. For example, the October 1942 issue contains an article entitled "Is Your Home Winterproof?" This is excellent supplementary material for Lesson 4, "Conserve Heat and Light."

The Relief Society Magazine also contains articles suitable for use in connection with these lessons. Published to date are the following: "What Wartime Price Control Means," September 1942, p. 642; "Rationing," October 1942, p. 709. Attention is directed to the bulletins available without charge, which are listed at the conclusion of these articles.

The recommendation of the General Board, repeated here, is:

> That the time for formal presentation of the optional home topic in the work-and-business meeting not exceed fifteen minutes, during which time sewing be suspended, and that presentation be followed by formal discussion, and demonstration where desirable, of the topic by the group, simultaneously with the sewing or other handwork. (Wards desiring to hold an all-day work-and-business meeting, with one session devoted to sewing or handwork, and one session for consideration of home topic may, of course, give more time to formal presentation of the topic.)

The home topic should in no way eliminate the sewing and work activities of the day.

Literature

The Bible as Literature

Lesson 5

Prose Types in the Bible

(Tuesday, February 16, 1943)

(Class leaders should constantly keep in mind that this course considers the Bible only as literature and makes no attempt at theological problems.)

Objective: To help the class members understand that the Bible is rich in popular types of literature, such as they read every day.

Lesson Topics

1. Stories: The Creation, Ruth, etc.
2. Essays

Stories

Christ made frequent and effective use of stories in His teachings. By this means He made abstract ideas and the truths of His Gospel clear and concrete to His hearers. When a lawyer asked Him the meaning of the word "neighbor," He defined it by telling the immortal story of the Good Samaritan. He enforced the message of the Sermon on the Mount by the story of the Two Houses.

Stories in the Bible may be used for many purposes. The stories of Ruth, Esther, and Joseph not only entertain, but they give definite moral instruction. The story of the intended sacrifice of Isaac, told briefly, swiftly, vividly, teaches a lesson in obedience.

Many Bible stories were written to depict the moral forces of life which make for good or evil. They strike at the heart of a situation where right and wrong have been confused. Among such stories are Nathan's story to David, beginning, "There were two men in one city; the one rich and the other poor" (2 Samuel 12:1); and Jotham's fable, given to the men of Shechem, beginning, "And when they told it to Jotham, he went and stood in the top of Mount Gerizin and lifted up his voice . . ." (Judges 11:7). As Robert Armstrong says, "Stories concentrate the flitting attention, and teach simple lessons through concrete images. They give experience in living."

Genesis is a veritable storybook for children as well as for adults. "The early chapters of Genesis," says William Lyon Phelps, "are a kind of outline of history, like that of H. G. Wells, only better written. The Bible account is sublime in its simple dignity, and begins in a reasonable and orderly manner, putting the First Cause first. . . . The story opens like a great symphony: 'In the beginning God created the heavens and the earth. And the earth was without form and void; . . .' These chapters form a prologue to the Old

Testament, representing the essential points in the world's beginning prior to the call of the Chosen People. Genesis presents a profound conception of the universe as a symmetrical evolution; every part of it emanantes from God. Note the simple, forceful diction—'and the earth was waste and void.' Figures of speech abound: 'and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters . . . and God made two great lights; the greater light to rule the day and the lesser light to rule the night.' There is dignity in such phrases as: 'There was evening and there was morning.' The very repetition is impressive as a sort of refrain. The Bible depicts God as a supreme artist, and the first chapter of Genesis represents the artist in the full glow of creation." Phelps further says: "The Bible is undoubtedly right when it represents the greatest of all artists looking on His creations with delight."

The first chapter of the Bible, because of its profound subject and moving style, is superb literature. Not only are the events more amazing than anything ever experienced in human life, but the descriptions are vivid and beautiful. It is easy to project a mental vision from the graphic details given of any scene, as Genesis 2. One can see that pleasant garden with the river running through it.

Mr. Phelps sees a resemblance between the story of the garden and modern society. Both represent the existence of sin and its punishment. The punishment, in the Bible, was not long delayed after Adam and Eve's sin was discovered. The confession and the punishment are given in dramatic incidents which make a good story. There is pathos in the banishment from the garden of Eden. Nothing can be more tragic than to be forced to leave one's home forever. One can vaguely imagine the feelings of the contrite pair as they left their paradise and went forth into the wilderness to a new life.

The Bible is full of such stories. The tragic experiences of Cain and Abel, of Noah in the flood, of Joseph, of Daniel, of Ruth, of Esther, of Josiah, show us characters in great crises. These stories are adaptable to all the purposes for which stories are used—to entertain, to instruct, to portray life, to move to action, to teach lessons, many of them performing more than one of these functions.

The stories of Ruth and Esther both are models of literary art, almost perfect in atmosphere and feeling. In Jewish sacred writing, Ruth is classed with the third group of books in sacredness and value. It is one of the five books read publicly in the synagogues at certain sacred seasons, such as the Pentecost. The date of this story is thought to be the time of Ezra, when there was a severe rule regarding foreign wives.

The story is valuable in that it gives an account of the ancestors of David; it likewise reveals the old custom of a man marrying the widow of a kinsman.

Armstrong outlines the literary structure of the story in seven scenes:

1. The famine in Judea, and Elimelech's family seeking a refuge in a heathen country. The marriage of the sons. The death of Elimelech and

his sons, leaving the wives in poverty.
2. Naomi's preparations to return to the land of her fathers. The different types of love shown by the younger women. Ruth's loyalty. The arrival home.
3. Ruth, the gleaner, meets Boaz and wins his favor.
4. The home of Naomi. Ruth is advised to work only in the fields of Boaz.
5. Ruth, following Naomi's advice, has an interview with Boaz, and he accepts his responsibility.
6. Interesting customs at the city gate. The marriage.
7. The home of Boaz. The birth of Obed brings comfort to Naomi.

The plot is simple—merely scenes in the lives of ordinary individuals in a little town in Judea. But the skill of the writer makes them vivid and significant—even dramatic. Particularly outstanding are the scenes in which Ruth declares her devotion to Naomi, the picture of the reapers, the wholesome relationship between Boaz and his reapers, the delicacy with which the unconventional incident at the threshing floor is treated.

There are no impossible situations, no unspeakable emotions, no invented characters, no sickly sentiment; all is simple and natural. It restores the past, presenting the quaint courtships and other customs of the olden times. We see Hebrew life in the time of the Judges. This knowledge adds to our intellectual horizons. The book likewise has emotional and ethical values. It presents the moral forces of life so as to attract the reader to the beautiful and good. Such a book as Ruth is immortal; "its charm increases as time goes on."

The foregoing discussion of one of the prose types in the Bible is indicative of the literary interest and value not only of the innumerable other stories, but also of the other types, of which space will not permit a full discussion.

Essays

Many sections of the Bible are very similar to modern essays. They discuss topics either formally or informally, often revealing interesting facts about the writer's interests and tastes as well as giving information about the subject discussed.

"The Glory of Wisdom" is the subject of an essay in Solomon 7. "The Search for Wisdom" is one in Ecclesiastes 7 and 8. Ecclesiastes gives us essays on a great variety of subjects, such as honor to parents, meekness, meddlesomeness, pride, good and bad women, the chastisement of children, the pursuit of wisdom, old age, riches, friendship. A few excerpts will indicate something of the essay style. The following is from *The Modern Reader's Bible*, page 986. It might be entitled "Tongues."

A third person's tongue hath shaken many, and dispersed them from nation to nation; and it hath pulled down strong cities, and overthrown the houses of great men. A third person's tongue hath cast out brave women, and deprived them of their labours. . . . The stroke of a whip maketh a mark in the flesh, but the stroke of a tongue will break bones. Many have fallen by the edge of the sword; yet not so many as they that have fallen because of the tongue.

"Women, Bad and Good" is from Ecclesiastes 25, beginning line 16, p. 982 in *The Modern Reader's Bible*.

I will rather dwell with a lion and a dragon, than keep house with a wicked woman. The wickedness of a woman changeth her look, and darkeneth her

countenance. . . . A woman that will not make her husband happy is as hands that hang down and palsied knees. . . . Happy is the husband of a good wife; and the number of his days shall be two-fold. . . . Whether a man be rich or poor, a good heart maketh at all times a cheerful countenance.

Forceful diction, balanced sentences, striking contrasts, effective figures of speech add interest to these essays on subjects pertinent to all phases of life.

The Bible contains, besides stories and essays, many other interesting prose types, including orations, letters, sermons, etc., and, as has been said before, the book in its entirety is the autobiography of a chosen people.

Lesson Helps

1. Show the excellence of Bible prose by illustrations of forceful diction, emphatic and pleasing sentence structure, figures of speech, etc., from some story; such as, "The Boy King of Judah" (II Kings) or "The Woman Who Saved Israel" (Judges IV).
2. Choose a story from the Bible and analyze it as a piece of literature either for children or adults; such as, "Crime and Punishment" (I Kings 21) or "The Golden Calf" (Exodus 32).
3. Select a group of short essays or epistles on charity, humanity, etc., and compare them in content, style, etc., with modern writings of these types.
4. The dramatic element of a choice story may be brought out by a dramatization of some of the scenes.

References

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Social Science

What "America" Means

Lesson 4

Constitution of the United States

(Tuesday, February 23, 1943)

We say that the Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun. (*Documentary History of the Church*, p. 304)—*The Prophet Joseph Smith.*

THE two great constitutions of the world are the British Constitution and the Constitution of the United States. The British Constitution is what we call a Convention. It is not written in words, or enacted in a formal document, but it is a Convention. If asked to describe it, we would describe the Magna Charta, the Petition of Rights, the Bill of Rights, and other documents which together make the Constitution of the British Empire. These documents are written and modified and formed for the time. Our Constitution is very different. It is a single document, the only one of its kind in history. Alexander Hamilton, a young man, saw that the colonies could not live together and work together without a common understanding of conditions of life. He took for his opportunity one of those small things, which have such great consequences in life, and called a convention ostensibly for the deciding of the controversy between Virginia and Maryland over the oyster fisheries in Chesapeake Bay. This issue was seized to start the Constitution by this able man, for when greater issues arose among the colonies, Hamilton advised the holding of a Convention to settle the issues for all the colonies.

Cicero, an ancient Roman writer, wrote in his "Treatise on the Commonwealth" these words: "A state is a union of people, associated in an agreement of law and a community of interest." These words describe the spirit of the Constitution of the United States. Such a social community existed among the independent American Colonies when the Constitutional Convention met. Its delegates derived their commission directly from the people of this united social community, welding together the people of the states. This fact is well stated in a book entitled *The Story of the Law* by John M. Zane, a former resident of Salt Lake City. The colonists had many interests in common and were in a sense a nation before the Constitution was drafted, because the states were held together by the natural laws of community interests. The colonists had grown together in a natural way. As to their rights, they claimed the general rights of all Englishmen, because those rights were defined in the laws which they brought with them. The Constitutional Convention was a complete body of free persons united together for their "common benefit."

This simple analysis concerning the spirit behind the Constitution as written by Mr. Zane makes clear to every American the sacredness of Lincoln's expression: "A government of the people, for the people, and by the people."

The Convention which drafted the Constitution of the United States met at Philadelphia in May 1787. The place was Independence Hall, where the Declaration of Independence was written and given to the world. All the original thirteen states were represented except Rhode Island. The fifty-five delegates formed as notable a gathering of men as ever came together. There were George Washington, Benjamin Franklin, James Madison, James Monroe, Edmund Randolph, Gouverneur Morris, John Rutledge, Rufus King, Robert Morris, to mention only a few of the noted men. The

Convention was organized and George Washington was made chairman. His speech of acceptance, though brief, was a forceful one. Said he: "It is probable that no plan we propose will be adopted. Perhaps another dreadful conflict is to be sustained. If to please the people we offer what we ourselves disapprove, how can we afterwards defend our work? Let us raise a standard to which the wise and honest can repair; the event is in the hand of God."

The delegates to the Convention fully appreciated the difficulties that confronted them. It was agreed that none of the debates be printed or otherwise published without special permission. For much of our knowledge of the proceedings of the Convention, we are today indebted to the copious notes of James Madison, published after his death. One of the early acts of the Convention was the adoption of a resolution "that a national government ought to be established consisting of a supreme Legislative, Executive, and Judiciary." The delegates were generally agreed that it was dangerous to entrust too much power to the people, and they were prepared to incorporate certain "safeguards" in the new government.

"The evils we experience," declared Eldredge Gerry, "flow from the excess of democracy." The delegates as a whole favored a strong central government and restrictions on democracy, but as to ways of restrictions, the delegates were not all agreed. One group wished to make the states clearly subordinate to the national government; while the smaller states through their representatives argued that the sovereignty of the states must be preserved. Two plans were offered for the consideration of the Convention: that of Peyton Randolph, known as the Virginia plan, and the New Jersey plan proposed by William Paterson of New Jersey. The one plan proposed a nationalist program, or a strong central government; while the other suggested the continuance of a league of states, each with sovereign rights, but each with increased power and authority. As a result of these two views, the Convention agreed upon a legislature of two houses. The members of the lower house, or House of Representatives, were to be apportioned among the states on the basis of population, while in the upper house, or Senate, the states were to be represented equally. Two senators were to be elected from each state. All bills for the raising of revenue were to originate in the House of Representatives; otherwise the legislative power of the two bodies was equal. Thus "the great compromise," as this settlement has come to be known, established the national principle in the House of Representatives, while it preserved the equality of the states in the Senate.

Other large questions arose in the Convention which had to be settled. One was that of slavery and the authority to regulate commerce, and often a middle ground had to be found for the solution of differences. When the document was completed and the time came for the signatures of the delegates, only thirty-nine remained to attach their names to the Constitution. It was then necessary to refer the document to the ratification of the states, and naturally its

merits and defects became topics of daily conversation. People who favored its adoption called themselves Federalists, while those opposed were called Anti-Federalists. The influence of the press, men of letters, and of the pulpit was thrown on the side of the Federalists. Many disapproved of the Constitution because it had no Bill of Rights for the protection of individual liberty. The first Ten Amendments to the Constitution were added in 1789, and these became known as the Bill of Rights.

It was a monumental task which the Convention accomplished within four months, and time has proved the efficacy of their wisdom and knowledge. The Constitution provides for three departments of Government: The Law Making Body, or Legislative; the Law-interpreting Power, or the Judiciary; and the Law-executing Power, or the Executive Department. While there was a separation of powers, the members of the Convention provided an elaborate system of checks and balances. Each department of government was subject to check through the exercise of powers granted to the other departments.

For example, a majority of Congress cannot make a law if the President disapproves, and the President cannot obstruct legislation if it be favored by two-thirds of the two branches of Congress. Congress can limit the power of the President by many laws which prescribe his duties, and the President can in turn obstruct the Congress in many of its measures.

When you read the Constitution, you are impressed with its simplicity, and yet its depth of meaning as to human affairs is apparent. It was not written as an expression of mere political wisdom. It shows something of the influence of Divine power. During the summer when the Convention was thrown more or less into turmoil by debate, Benjamin Franklin made a beautiful and touching appeal for conciliation, and said in one of the outstanding statements that was made during the Convention:

> I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth: That *God governs in the affairs of men.*

As the members of the Convention approached the table to sign their names, a gentle smile illumined Franklin's countenance, and later as the new Government was inaugurated, he passed away. As Beck says in his book *The Constitution of the United States*:

> Surely these men, morally as intellectually, were great in the unusual magnanimity of silence! There were giants in those days.

Questions and Topics for Discussion

1. You should carefully read the Constitution of the United States. You will enjoy its simplicity and noble analysis of how our nation is governed. Like all great documents, it should be read and re-read.
2. What were the steps that led to the drafting of our Constitution?
3. In what other document of American history do you find the thought expressed in the Preamble of the Constitution? (Read again the Mayflower Compact as found in Lesson 2.)
4. What is meant by checks and balances? Give example.
5. What are some of the basic principles of the First Ten Amendments, commonly called the Bill of Rights?
6. What department of our Govern-

ment interprets the meaning of the Constitution?

7. Why do the Latter-day Saints hold the Constitution as a sacred document?
8. Do you know the name of the first great Supreme Court Judge who did so much to interpret the meaning of the Constitution in our early history?

References

Any one-volume history of the United States is your best help.

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Woodburn, *The American Republic.*

Farrand, *The Framing of the Constitution of the United States.*

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Adams, *The March of Democracy.*

See address on the Constitution given by President J. Reuben Clark, Jr., General Conference, October 3, 1942, and published in *The Deseret News*, Church Edition, Saturday, October 17, 1942.

General Presidents of Relief Society

(For optional use of Relief Societies in countries other than the United States, in lieu of social science lessons.)

Bathsheba W. Bigler Smith

Fourth Relief Society President

Lesson 4

(Tuesday, February 23, 1943)

IN few cases have conversion to Mormonism brought so marked a contrast in manner of living as occurred in the Bigler family of West Virginia. Mark Bigler was a Southerner of Pennsylvania-Dutch descent, while his wife, Susannah Ogden, belonged to a well-to-do, aristocratic family in Maryland. Their home was spacious and hospitable and lively with the activities of seven children. Bathsheba, their young daughter, was well trained in the art of homemaking by her mother, a gentle, pious woman, an excellent housekeeper, and an artist at needlework. By association with her father, the girl developed executive ability. She rode a horse well, and frequently accompanied her father over his large estate, where he inspected houses and property, and directed his men in cultivating land and raising stock. Her parents were people of education who gave their children the intellectual advantages that were available. By environment and training Bathsheba acquired the social graces traditional with a well-born Southern girl. All these qualifications fitted her for her later leadership among women.

Bathsheba was born in West Virginia, May 3, 1822. When at age fifteen she first heard the Mormon elders preach, she was so impressed

that she prayed humbly to the Lord. She felt His spirit come upon her and knew that the Gospel was true and that it was for her. The other members of the family were likewise converted and baptized, and henceforward the hospitality of the Bigler home was extended to the elders. One of them, George Albert Smith, cousin of the Prophet Joseph, a young man of fine appearance and character, fell in love with the queenly and beautiful Bathsheba.

In the autumn of 1838, most of the Bigler family left to join the Saints in Far West. The father was coming later by water, with farm supplies and machinery. Bathsheba enjoyed the journey by wagon over hill and dale and prairie and through dense forests. But once in Missouri, the converts found that they had left the sunny friendliness of Virginia only to encounter the cold hostility and hatred of the Missourians toward the Mormons. All her life Bathsheba said, "Nothing was as bad as the Missouri persecutions." Near the Grand River, the Biglers camped overnight with some Saints from the East, but fortunately decided to take a different route from theirs to Far West. The other party was caught in the Haun's Mill massacre, where nineteen people were killed, many wounded, and some maimed for life.

The Biglers settled on a farm a few miles from Far West. Three days after their arrival, Apostle David Patten, one of their own people, was wounded by a mob at Crooked River. He was carried to their home. Bathsheba heard his dying testimony of the truth of the Gospel, and his exhortations to his wife and all present to abide in the faith. Indicating that he held no grudge against any one, he died in the true spirit of Jesus Christ.

Bathsheba saw thousands of mobsters arrayed against the Saints, and heard their shouts and savage yells as they seized the Prophet Joseph to take him to Liberty Jail. She saw the Saints robbed, beaten, and forced to sign away their property. But she felt the spirit of the Lord sustaining and comforting His people, who knew that they were suffering for the Gospel's sake.

IN the depth of winter, 1839, the Biglers, driven from their newly purchased farm, migrated with thousands of other Saints to Quincy, Illinois, where their father joined them. There both he and Bathsheba experienced their first illness, ague and fever, from which Mark Bigler died.

In 1840, the saddened family moved to Nauvoo. In 1841, Bathsheba married George A. Smith, the youngest of the Twelve Apostles. He had recently returned from a two-year mission to Great Britain. Mrs. Smith, only nineteen years old, was invited to attend the organization meeting of the Relief Society in Nauvoo. She was the youngest of the eighteen charter members, and the last of them to die.

In 1846, Sister Smith, with her small son and daughter, joined the exodus from Nauvoo to Winter Quarters, where she lost, first, her mother, then an infant son, a few hours after his birth. Her husband accompanied Brigham Young and the original Pioneers into the unknown West. On his return he remained at Winter Quarters outfitting the departing companies until

1849, when he and his family journeyed across the plains.

The Smiths were much better equipped than most of the Pioneers. Their wagon was called a "house on wheels." The floor was carpeted. The cover was high enough for people to stand erect. A corded frame was used for a bedstead in the back of the wagon. In the center were four chairs. In one side of the wagon cover was a door, and in the other a window, which could be opened at will. On one wall hung a mirror, a candlestick, and a pincushion.

In Utah, Sister Smith bore the usual Pioneer privations and difficulties, living in tents, wagons, huts, and performing heavy labor with her hands. In 1858, a comfortable, roomy home, which was also the Historian's Office, was built for her opposite the Lion House.

When Johnston's Army was sent to Utah, Sister Smith joined the migration of Mormon women to the south. They had left straw around their houses with the order to apply the torch the moment the army came over the mountains. Fortunately this tragedy was averted, but the women remained away until their safety was assured. Mrs. Smith, in Provo at this time, spun wool by hand and wove it into jeans, linsey, and blankets. She spun and wove flax, and made it into table linen, sewing thread, and other necessities. She wove fringe and wool rugs, and braided rag carpets, besides making clothing, candles, and soap. When she returned to Salt Lake, she found her once lovely garden higher than her head with weeds. But the family made a new one, and she and the two children irrigated the orchard and gardens when their turn came to use the water. Often that was in the middle of the night, and fearlessly she would arise and set to work, as her husband was absent frequently on Church work.

In 1860, her only remaining son, George Albert, Junior, while on a mission, was killed by the Indians who were generally friendly but were just then seeking revenge for the reported slaughter of their squaws and papooses by white soldiers.

Brother George A. Smith was first counselor to Brigham Young, and Sister Bathsheba associated with all the leading men and women of the Church, frequently entertaining them in her hospitable home. At one time, a large surprise party with an elaborate dinner was given there for Sister Eliza R. Snow.

In 1876, Brother Smith died. Earlier, Sister Smith had written in her journal, "I believe that but few in the wide world have been as happy as we have been. We have no differences; our religion and our expectations are the same." After his death she wrote: "Good angels had come to receive his precious spirit, perhaps our sons."

SISTER SMITH had been active in Relief Society as a ward teacher, treasurer, counselor, president and as a stake officer; but after her husband's death, she did much more public work. In 1888, she became second counselor to Sister Zina Young, president of the Relief Society, and from 1901 to her death in 1910, she was president of that great organization. During that time, a department for mothers' work was introduced, and practical nurse service was increased and systematized so that the needy might

have free attention, and the women of small incomes might receive experienced help at moderate prices. Ward Relief Society conferences were introduced, and the Bishop's Building was completed, with headquarters for the Relief Society. That organization had contributed liberally to the cost of the building.

Sister Smith traveled widely through the settlements of Utah, encouraging and counseling the Relief Society sisters, who honored and revered her. She was a dignified, intelligent, devoted woman, with deep spirituality and a loving heart for her people, the Latter-day Saints. She officiated at the opening of the Nauvoo, Logan, and Salt Lake Temples, worked for seventeen years with Eliza R. Snow in the Endowmen House, and with Zina Young pre sided over the women's departmen of the Salt Lake Temple. She hersel presided over the women in the Sal Lake Temple for many years. She died September 20, 1910.

References

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Centenary of Relief Society, p. 11 e passim

Woman's Exponent, September 1910 May 1909

"Presentation of Bathsheba W. Smitl Portrait to Capitol," *Relief Society Maga zine*, June 1930, p. 338

Pictures of: *Handbook of Relief Society* p. 108

Centenary of Relief Society p. 11 et passim

In Retrospect

(*Continued from page 769*)

or to Oxford where American Rhodes scholars are found, or even to beautiful and picturesque Edinburgh, the home of Scott—all easily accessible from London. Our visit to Oxford as guests of Chauncey Harris, a Rhodes scholar, and Meredith Wilson, a student at London University, both former students of the Brigham Young University, was charming and interesting.

To missionaries, whose first duty is to their special calling, there is not much time for sightseeing, but it was customary for us in the British Mission to have a few hours of recreation weekly, when we tried t spend the time profitably.

Release from a mission bring mingled feelings. There is naturall joy in the thought of an honorabl release to return to home and fam ily; but there is, at the same time regret at having to leave faithfu friends and co-workers who hav become so dear, and the familia field of labor where some of th most soul-stirring and faith-promot ing events of a lifetime have take place.

We sailed from Europe in Sep tember 1938, leaving countries over hung with war clouds and over whelmed with anxiety.

SHALL YOUTH FALTER?

(*Continued from page 755*)

Most parents are willing to make sacrifices as long as it is necessary if they feel that it is in the interest of their children. One of our chief troubles is that in trying to "be good" to the children we sometimes do things and grant them privileges that pamper and spoil them rather than develop strength of character.

I am reminded of the good woman who came to Court and asked for help in controlling her sixteen-year-old daughter. She said she had worked and slaved all her life for her child; she had washed the dishes, scrubbed the floors, done the washing, and taken care of the cooking and housework so her child would not have to do so. She said she had worked hard all her life, and she was going to see that her daughter did not have to work as she had done. Now her health was failing, and when she asked the girl to assist with the work, she refused. The girl was staying out late at nights and going with undesirable companions, and she refused to listen to the advise and counsel of her mother and had now reached the point where she deliberately disobeyed her. The mother said she loved her daughter dearly. That was easy to understand, since love is based on sacrifice and service. But the question was asked, "What had the girl done to cause her to love her mother?"

If our youth are to be expected to love their parents and to live up to the standards of the Church and to mature into good citizens, they must be taught from childhood those principles which tend to produce strength of character and loyalty to the family, Church, and community. It is said that a mother, after listening to a lecture on the rearing of children by a noted psychiatrist, went up to the doctor and told him that she was the mother of a five-year-old boy; that she wanted to put into practice what he had told her, and asked him when she should start. The doctor said, "Go home immediately and start to work. You are already five years late starting the training program."

The responsibility of parents in regard to rearing their children is set forth in the Doctrine and Covenants as follows: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord." (D. & C. 68:25, 28)

With the influx of population, particularly in defense areas, a more trying time is presented. Many of the people do not have the same standards which we possess. Our association with them will either cause us to lower our standards to conform to theirs, or to stand out as an example to them of the finest type of young manhood and womanhood.

With the general lowering of the standards, due to the conditions surrounding the war effort, it is going to be difficult for our youth to

live up to the high ideals we expect of them. They must be encouraged and strengthened by the older members of our group. Parents and leaders must set proper examples in their living, both in what they say and do. They must be examples in honesty, loyalty, and in clean and virtuous living. A greater effort must be made to keep youth in the home at proper hours with good associates, and engaged in wholesome activity. Our bishops and leaders of auxiliary organizations have a splendid opportunity to provide a wholesome program of activity in wards These activities should be so attrac tive that young people will enjo attending them. If strangers come t join in these activities, there can b little harm because of the prope influence that will encourage all t conform to our standards.

If we, as adults, parents, leader and citizens, do our part well, th youth of Zion shall not falter. W can continue to sing the song:

We will work out our salvation
We will cleave unto the truth,
We will watch and pray and labor,
With the fervent zeal of youth.

113th SEMI-ANNUAL CONFERENCE

(*Concluded from page 749*)

touching testimony was followed by a continuous stream of warm, heartfelt testimonies from all parts of the building until nearly four thirty in the afternoon when it was thought wise to adjourn the assemblage who had come fasting and praying in early morning to partake of the coming spiritual feast.

It was a notable conference, the effects of which will be felt throughout the Church. It was another evidence of the vitality of the latter-da Kingdom of God, founded in truth All who had attended left with strengthened assurance that the wor established through the instrumen tality of Joseph Smith is of God an the true way to happiness and salva tion.*

*The Saints everywhere will be anxiou to read the full proceedings of the Confer ence. These will be published in full i the November 1942 issue of *The Improve ment Era*, and from time to time in th Church Section of *The Deseret News*.

CHRISTMAS AT AUNT SALLY'S

(*Concluded from page 778*)

guests, and as Fanny proudly announced dinner, there was another surprise, for Mary's taxi was drawing up at the gate.

Then followed a third explanation of the letters, before they were seated around the candle-lighted table and Fanny's supreme attempt was rewarded by unanimity as to the perfection of her dinner.

As her three children were leaving that evening, each for a different city Bill said, "Mother, I had forgotte what a beautiful old place this is!"

Rose added, "Won't you pleas invite us all out next Christmas? am sure *our* young people woul adore it!"

And Mary's parting words wit her good-by kiss were, "I haven' seen you look so young and happ for years."

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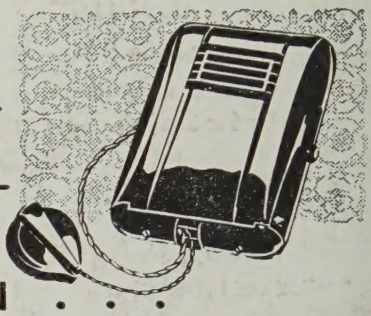

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